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a new painting
by Harris Weberg,
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In this issue:

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The Improvement Era

April 1966



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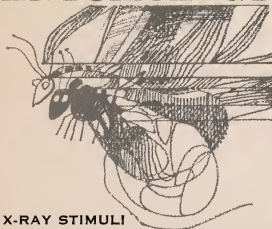
Exploring the Universe

By Dr. Franklin S. Harris Jr.

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It has long been known that chemical secretions are used by insects to attract the opposite sex, but it was not until 1960 that the first female attractant, a complex alcohol produced by the gypsy moth, was fully understood. Sex attractants have been demonstrated in almost all insects where they have been sought including the housefly, a mosquito, and the honeybee. Some of the substances are not specific to the species because males of related species can be attracted by them. A possible application of great importance is the use of sex attractants to single out individual pest species without the side effects often resulting from general insecticide use. With about a million insect species which have been formally described and about two million more to be done, there are still many challenges in entomology.

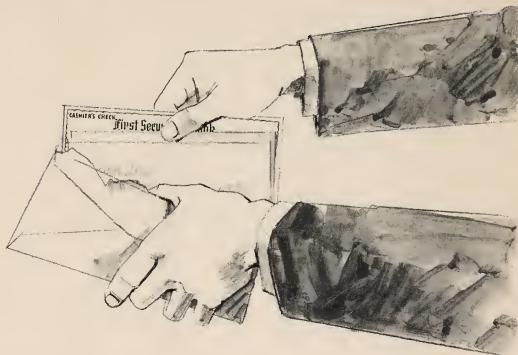
ENTOMOLOGY



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At the Veterans Administration Hospital, Long Beach, California, rats have been trained to respond to signals of very low doses of X ray directed to the head. The stimulus is probably received in the vicinity of the olfactory-bulb region of the brain.

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Harris Weberg, muralist of the beautiful 16-foot-wide, 34-foot-high "Ascension of Christ," is also the painter of the murals in the creation rooms of the Los Angeles and Idaho Falls temples. He is the son of Frije E. Weberg, painter of the murals in the Salt Lake Temple creation room.

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Diego Garcia and The Indian Ocean

THESE TIMES

By Dr. G. Homer Durham
President, Arizona State University, Tempe

● The Indian Ocean, 6,000 miles wide and lying between Australia and Africa, has an area of 13,000,000 to 17,000,000 square miles. It is, significantly, a warm water ocean of about 80° F. mean temperature.

Diego Garcia, a familiar Spanish name, is also the name of a small atoll in the Indian Ocean. Few persons in the Western world include the Indian Ocean in their conscious outlook. To Americans, the world includes such waters as the Pacific and the Atlantic, Hudson's Bay, Puget Sound, the Caribbean, the Gulfs of Mexico and Lower California. The Indian Ocean comes into consciousness rarely. Even the Arctic and the Antarctic occupy a larger place in our normal thinking.

Atolls in the Indian Ocean are now coming into our view, as did the Pacific atolls after 1941.

The Indian Ocean presents some perplexities to American policy. Some may have wondered why Mrs. Indira Gandhi, within 24 hours of her election as Prime Minister of India, received an invitation from President Johnson to visit the USA. The crowded, hungry, death-ridden cities of India constitute the main front in the world's war on poverty. India's neutral

stance is important in the global scheme of things. At Prime Minister Shastri's funeral, the premier of the Soviet Union and the Vice President of the United States sat side by side, separated only by the solemn figure of Professor Rhadakrishnan, the great scholar, once vice president, now president of India. Next to Vice President Humphrey sat Lord Mountbatten, last viceroy of India under British rule. The seating, symbolic of India's position in Asia, admitted our concern for the safety of the Indian Ocean.

The Indian Ocean is the waterway between Europe, Africa, the Americas, the Orient, and the great southern sub-continent of Asia. Analyzing the foundations of national power twenty years ago, Harold and Margaret Sprout of Princeton spoke of "the problem of the Indian Ocean." Nicholas J. Spykman, once of Yale, and Herman Beukema of the U.S. Military Academy, were other leading theorists of American global strategy. The safety of the "amphibious Eurasian rimlands," including those bathed by the Indian Ocean, was viewed as essential to American security.

The Eurasian rimlands are not so "amphibious" in 1966 as they were

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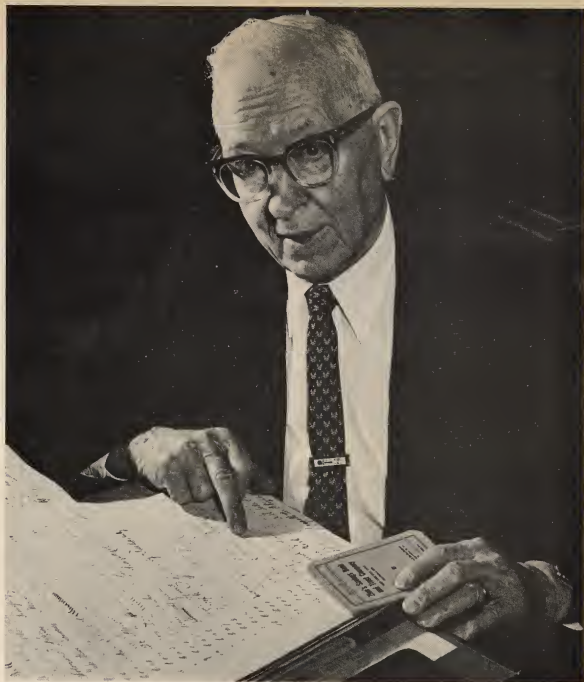
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in 1946. The British have departed from China, India, Burma, Ceylon, Malaysia, the Persian Gulf, Africa, and Suez. The British base at Aden is in trouble. Singapore is subject to precarious use. Hong Kong is dependent upon Red China for the very food and water it consumes. (Red China is also dependent upon British Hong Kong for dollars, pounds, and other currencies.) The French concessions in China are gone, as is "French Indo-China." Cambodia, Laos, and Vietnam are battlegrounds. Will they remain a congenial part of the "amphibious" world system in which English is widely spoken and to which we have grown accustomed, as friendly neighbors? Or will they follow Hanoi and Peiping? The Dutch have been forced to leave Indonesia. The rich "Dutch East Indies" no longer exist. The Portuguese, first of the Western navigators to penetrate the Indian Ocean, are gone, except for the ancient church and the gaming tables at Macao, 90 minutes from Hong Kong by hydrofoil.

To understand the war in Vietnam, one has to understand that the old "western" security system is gone from the East: the international compound at Peiping; Shanghai, the great British-like international settlement, and its flotillas; the French at Tientsin, Saigon, Madagascar; the powerful world-stabilizing British presence at Singapore, Bombay, Colombo, Calcutta, Aden, the Persian Gulf, Kuwait, Aden, Suez, Malta, the Greek islands, Cyprus, Gibraltar—all maintaining the Indian Ocean as a free and open passage, the connecting link with the Atlantic, the Pacific, and the Western world. The Dutch, French, Belgian, and Portuguese positions south of the Straits of Gibraltar, in West Africa, and north and south of the Sahara are also gone.

American mothers nursed their babies, fathers grew corn and sent their sons to the cities, in a world made relatively secure by the British Royal Navy, British commercial influence and the collaborating colonial system of the other European "maritime" powers. Hence the "amphibious" character, to us, of the "Eurasian rimlands" and the significance today of the Indian Ocean.

(Continued on page 301)



President Smith has Zions Bank's Oldest Account

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The Church Moves On

FEBRUARY 1966

13 Elder Leonard E. Jensen was sustained as president of Teton (Idaho-Wyoming) Stake, succeeding President LaGrande C. Larsen. Elders Lynn S. Kearsley and Grant L. Wilson were retained as counselors.

14 Twenty-five scouts (24 of whom, including President N. Eldon Tanner of the First Presidency, and Second Assistant YMMIA General Superintendent Carl W. Buehner, are Latter-day Saints) received the Silver Beaver award of the Boy Scouts of America at the annual convention of the Great Salt Lake Council held in the Tabernacle. There it was announced that 636 Eagle awards were given in the Council during 1965. The Church is the third largest religious sponsoring institution of the Boy Scouts of America.

16 A branch of the Church, the first ever organized in Sicily, was formed at Catania. Servicemen were sustained as branch leaders. The organization was effected by President Rendell N. Mabey of the Swiss Mission. Recently a native Sicilian was baptized, the second in recorded church history.

23 Adelaide Stake, the 414th now functioning and the fourth in Australia, was organized under the direction of Elders Thomas S. Monson of the Council of the Twelve and President Paul H. Dunn of the First Council of the Seventy. Elder Dudley R. Tredrea was sustained as president with Elders Robert J. Wilmott and Ian D. Mamouny as counselors. Adelaide Stake has five wards and a stake membership of approximately 2,500.

26 The appointment of Elder Theodore C. Jacobsen as director of the Bureau of Information on Temple Square in Salt Lake City was announced by President David O. McKay. Elder Jacobsen is a former president of the Eastern States Mission. His wife, Florence S. Jacobsen, is general president of the Young Women's Mutual Improvement Association and associate general manager of *The Improvement Era*.

The appointment of Elder Hector Huerta of Puebla, Mexico, to head the Spanish Distribution Department of the Church in Mexico City was announced.

27 Richard N. Everson and counselors, Murlen R. Lancaster and Ivan Hepworth, were sustained as the presidency of the Gooding (Idaho) Stake, succeeding President Ross C. Lee and his counselors, Gail P. Hendrickson and H. Thomas Newman.

Ralph W. Evans, Jr., was sustained as president of the Norwalk (California) Stake, succeeding President Lewis M. Jones. William O. McConnell was sustained as first counselor, succeeding Elwin B. Garfield, while Kenneth L. Davis was sustained second counselor, succeeding Elder McConnell.

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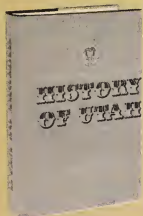
When the Master sought potential apostles, He found them fishing. Thereafter, their charge was to be fishers of men.

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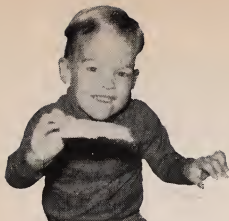
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First Presidency Calls for Fight Against Pornography, Obscenity

The First Presidency of the Church has called upon church members and "all right-thinking people to join in a concerted movement to fight pornography" and obscenity. Their statement, issued February 19, 1966, is as follows:

The circulation of pornographic pictures, books, magazines, and films in nearly every community has now reached an alarming stage.

Its detrimental effect upon standards of morality is becoming so serious that all thoughtful people must unite to combat it.

Financially interested persons, claiming "the right to sell whatever the public will buy," merchandise their questionable wares with no regard for the consequences.

The sale of unclean printed matter, the showing of salacious films, the presentation of objectionable TV programs, and the dissemination of immoral material through other means have become so offensive that decent citizenry can no longer remain silent.

Even the sanctity of the home is invaded as direct-by-mail merchants thrust their debasing products upon boys and girls, many of tender years, whose names they subtly obtain for their nefarious purposes.

These merchants seem to have no concern for the morals of the people, nor for the well-being of the communities at large which invariably must suffer through the crime and corruption that always result from a lowering of standards of decency.

We are unalterably opposed to sexual immorality and to all manner of obscenity. We proclaim in the strongest terms possible against the evil and wicked designs of men who would betray virtuous manhood and womanhood, enticing them to thoughts and actions leading to vice, the lowering of standards of clean living, and the breaking up of the home.

We call upon the members of the Church and all other right-thinking people to join in a concerted movement to fight pornography wherever it may be found, whether in books and magazines, on the screen, or in materials sent through the post office.

We also urge legislators and civil authorities in every state and community to do all in their power to curb this pernicious evil.

Local as well as federal processes may be required to stem this tide, and yet such action will come only if an aroused electorate makes its feelings known.

It seems incredible that elected officials can be so far misled as to suppose that they are acting in the public interest when they allow this debasing condition to continue.

Minorities seeking to make financial gain at the expense of a silent majority should not be permitted to bring widespread tragedy upon others for want of a strong expression in defense of decency.

Every father and mother should be aroused to the danger, and should demand an immediate termination of this flagrant vice.

The First Presidency,
The Church of Jesus Christ of Latter-day Saints

Letters and Reports

ERA POLICY REGARDING ADVERTISING OF DRINK CONTAINING CAFFEINE

The *Improvement Era* does not accept advertising for beverages that contain caffeine. A number of inquiries have been received concerning the Tab soft drink ad that appears on page 233 of the March 1966 issue. Before accepting this ad, we had the drink analyzed for caffeine content by the Utah State Chemist's office. The test number is 66-C404, February 10, 1966. Their report reads: "Caffeine: none." **DLC**

DOZEN EAGLES A YEAR

The true measure of the Eagle Scout is not the moment when he receives his Eagle, but the consistent effort, diligence, and advancement that brought him to this moment.

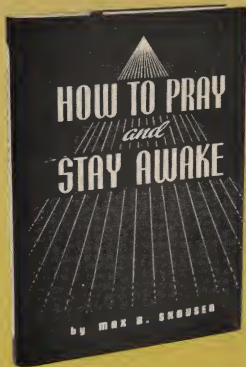
Troop 50 of the Holladay First Ward, Holladay Stake, Utah, brought eleven Eagle Scouts to this proud moment in 1965. (In 1964 the troop produced twelve Eagle Scouts.) In addition, during 1965, this troop acquired 454 merit badges. They have two permanent fundraising projects. A three-acre truck garden makes an interesting project during the summer months. They have a troop-owned chain saw, which gives them a fireplace-wood project for winter fund raising.

Pictured left to right are: First row—Dan Sundberg, Steve Neff, Steve Hunt, Mark Wallin, Dennis Clark. Second row—Bishop M. W. Wallin, Jim Moyes, Counselor Art Ford, Greg Gordon, Randy Jensen, Brad Jensen, Scoutmaster Wayne Grehyll, Brent Speirs, and Counselor Seymour Kunz. Absent when the picture was taken were Dan Smith and Assistant Scoutmaster Manford Woodruff.



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Toward Improved Communication

• Communication is the mortar that binds together all of the affairs of men. Because of transference of thought and feeling through spoken and written words, sounds, gestures, signals, and symbols, no man stands alone. Each person is part of his society, affecting it and affected by it. Loss of communication has resulted in wars, suffering, inconvenience, misunderstanding, ignorance, and death, while effective communication has brought avoidance of these ills and explosions of knowledge, understanding, and goodwill.

Probably the greatest communicative step forward occurred in Germany in 1452 when Johann Gutenberg invented movable type. His great discovery helped to usher in the Renaissance, with its spread of knowledge and eventual banishment of much ignorance. Printing was the chief means of mass communication until the nineteenth century, producing untold numbers of books, newspapers, pamphlets, and magazines. With the nineteenth century came photography, engraving, the telegraph, and the telephone. In the twentieth century men invented radio, television, motion pictures, Telephoto, and communications satellites in such profusion that people in civilized nations are buried in an avalanche of words. Competition of messages rather than lack of them has become the greatest barrier to effective communication.

Words are the bullets in the battle for men's minds, for the consumer's dollar, and for men's souls. Dictators who realize this have learned to subdue nations quickly by capturing their communications media. Packaged in words are the thoughts and feelings of mankind. What every purveyor of knowledge learns early is that words can make him or break him and his cause.

Every sermon, every instruction, every appeal would be totally clear if one could choose the right words and convey them incisively. There would not be such a thing as a dull, boring, or concealed speech, advertisement, or order. But, unfortu-

nately, language is capable of confusion as well as clarity. The dictionary calls it gobbledygook, the inflated, involved, and obscure verbiage characteristic of the pronouncements of officialdom.

In order to communicate, it is necessary to attract attention, but the communication process is not complete until the communicator becomes believable and imparts understanding to the receiver. Many barriers face both. The receiver may be stymied by prejudice, superstition, fear of the facts, age, sex, economic and educational differences. The communicator may fail through use of slippery words, lack of time, censorship, limitation of language or means of communication. It behooves men of good will and men of God to break down the barriers.

Rhetoric is not always requisite to communication. The thought in one man's mind and the feeling in his soul have many ways of reaching the minds and souls of other men. Great artists reach men visually by putting their feelings on canvas and in marble, while the composer pours his heart into sounds, the dancer into motion, and the actor into dramatic expression. The wink of an eye, shrug of a shoulder, or shape of a mouth can speak with eloquence. No words can convey the love between husband and wife in time of sorrow or joy like the touch of a hand.

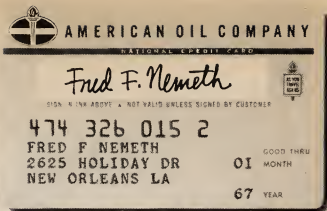
Yet even more subtle is the communication of God to man. It has come with the terror of thunder and earthquake after the crucifixion, with flood as in the days of Noah, and as fire and a cloud to the children of Israel. But more usually, as Elijah found out, God is not in the whirlwind, nor the earthquake, nor the fire; he is in the still, small voice. Unlike the strident sounds of modern mass communication, his mind quietly opens and enters the mind of man when the recipient is in tune. To those enfolded in the restored Church, there is no greater aspiration than to meet God daily through such communication.

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Success Story at Silver Creek



(A Progress Report on Salt Lake's "Planned Community" Suburb)

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**"HOW FAITH IN THE
SECOND COMING OF CHRIST
AFFECTS MY LIFE TODAY"**

BY ARTHUR PRICE

*Assured that Jesus is the Christ,
God's well-beloved Son,
Who came to earth with man
to live,
And for him to atone.*

*Assured he had within himself
The power to be the first
To break the bands of death,
and rise,
The resurrected Christ.*

*Assured that to our Prophet dear
In glory Christ appeared
And taught the boy salvation's
plan
By every Saint revered.*

*Assured that Christ will come
again
To cleanse the earth from sin,
Then will his Father's kingdom
come
And Christ on earth will reign.*

*Assured the event is imminent,
How must I live today
If I would in that kingdom dwell,
Where righteousness holds sway?*

*With these assurances I am
Convinced that if I try
To emulate Christ's qualities
His aid he will supply.*

*So, Father, in thy Son's dear
name,
And for thy dear Son's sake,
Forgive my many faults, and let
Me of thy love partake.*

*That I may strive to be like thee
Poor though my likeness be,
And by thy Spirit help me live
To thee, unceasingly.*

Arthur Price, versatile 92-year-old architect who has directed work on the Arizona, Los Angeles, Idaho Falls, and Oakland Temples, has also put to music the above poem, which he wrote in response to a Sunday School assignment.



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Prayer...

●Prayer is a fundamental principle of religion, the Christian religion particularly, and prayer is a force for good. A praying man is a growing man. He is a powerful man.

In the Sermon on the Mount Christ said:

"... when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly." (Matt. 6:6.)

The great example of prayer in this Church is that great experience in the Sacred Grove of upstate New York.

One hundred forty-six years ago Joseph Smith, a mere boy between fourteen and fifteen years of age, declared that in answer to prayer, he received a revelation from God. His declaration was simple, but positive; and he was surprised when men doubted its truth. To him his claim was but the statement of a

simple fact. The result of this declaration was his immediate ostracism from the religious world. In a very short time he found himself standing alone.

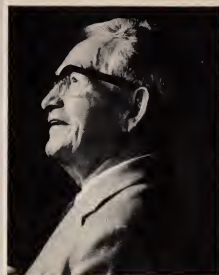
Alone—and unacquainted with the learning and philosophy of his day.

Alone—and unschooled in the arts and sciences.

Alone—with no philosopher to instruct him, no minister to guide him. In simplicity and kindness he had hastened to them with his glorious message; in scorn and derision they had turned from him.

Although he seemed alone, he was alone only as was Moses on Sinai, as Jesus on the Mount of Olives. As with the Master, so with the Prophet; his instructions came not through man-made channels but direct from God, the source of all intelligence.

The Church of Jesus Christ of Latter-day Saints is founded upon prayer, upon humble, earnest communion with the heavens.



THE EDITOR'S PAGE
BY PRESIDENT
DAVID O. MCKAY

...and He Who Radiates

We believe in prayer.

We believe in the restored gospel, which was revealed in answer to prayer. Then let us radiate it in our lives, in every dealing with our neighbors and associates.

The Savior set us the example, always calm, always controlled, radiating something that the people could feel as they passed—the woman who touched his garment is an example. He felt something go from him, that radiation which is divine.

Every man and every person who lives in this world wields an influence, whether for good or for evil. It

is not alone what he says, it is not alone what he does—it is what he is. Every man, every person radiates what he or she is.

Every person is a recipient of radiation. The Savior was conscious of that. Whenever he came into the presence of an individual, he sensed that radiation—whether it was the woman of Samaria with her past life; whether it was the woman who was to be stoned, or the men who were to stone her; whether it was the statesman Nicodemus, or one of the lepers. He was conscious of the radiation from the individual. And to a degree so are you, and so am I. It is what



There are at least four great blessings that will come here and now to those who seek the Lord in prayer:

The first is *gratitude*. Their souls will be filled with thanksgiving for what God has done for them. They will find themselves rich in favors bestowed. The young man who closes the door behind him, who draws the curtains, and there in silence pleads with God for help, should first pour out his soul in gratitude for health, for friends, for loved ones, for the gospel, and for the manifestation of God's existence.

The second blessing of prayer is *guidance*. I cannot conceive of a young man going astray or a young girl going far wrong who will kneel down in the morning and pray sincerely. I cannot think that a Latter-day Saint will hold enmity in his heart if he will sincerely, in secret, pray God to remove from his heart all feelings of envy and malice toward any of his fellowmen.

The third blessing is *confidence*. Let us teach the thousands of students who are struggling to get an education that if they want to succeed in their lessons, they should seek their God; that the greatest Teacher known to the world stands near to guide them. Once a student feels that he can approach the Lord through prayer, he will receive confidence that he can get his lessons, that he can prepare his speech, that he can stand before his fellow students and deliver his message without fear of failure. Confidence comes through sincere prayer.

Fourth, he will obtain *inspiration*. It is not imagination that we can approach God and can receive light and guidance from him, that our minds will be enlightened, our souls thrilled by his Spirit. Washington sought it; Lincoln received it; Joseph Smith knew it. Inspiration is manifest to all who will but open their eyes to see and their hearts to understand.

we are and what we radiate that affects the people around us.

As individuals we must think nobler thoughts. We must not encourage vile thoughts or low aspirations. We shall radiate them if we do. If we think noble thoughts, if we encourage and cherish noble aspirations, there will be that radiation when we meet people, especially when we associate with them.

Today we have greater responsibility than ever before, as men of the priesthood, as women of the Church, to make our homes such as will radiate to our neighbors harmony, love, community duties,

loyalty. Let our neighbors see and hear it. Never must there be expressed in a Latter-day Saint home an oath, a condemnatory term, an expression of anger, or jealousy, or hatred.

Each individual soul has it. That is you. The body is only the house in which you live. God help us to radiate strength, control, love, charity (which is another name for love), consideration, best wishes for all human beings.

God help us as members of the priesthood and as members of the Church to radiate faith in God, love of humanity, service to his people wherever they are.

YOUR QUES- TION

ANSWERED BY
PRESIDENT
JOSEPH
FIELDING
SMITH
OF THE FIRST
PRESIDENCY

QUESTION: "In your writings in the *Doctrines of Salvation* [Vol. 2, p. 164], you state that there is an abundance of evidence showing that no work was performed for the dead until after the resurrection of our Redeemer. Yet in our discussion some members of the class thought that many of the washings and anointings in the Temple of Solomon must have been performed for the dead. Is this wrong, or is it possible that there were vicarious ordinances performed in the Temple of Solomon in those ancient times, such as washings, baptisms, and anointings?"



Vicarious Work for the Dead

ANSWER: There is nothing recorded in the Old Testament declaring that gospel ordinances were performed in the Temple of Solomon in the interest of the dead. It appears very clear in all that was written in the Old Testament, or in the Book of Mormon pertaining to the history of Israel, that nothing in any manner conveys the thought that vicarious work was performed in those early times for the dead. It seems to be a very clear and logical conclusion for one to reach that until the Son of God had finished his preparations for the salvation of man and to bring to pass the resurrection of the dead, there could be no ordinance or labor of any kind pertaining to the resur-

rection and redemption of mankind that could be performed for the dead. Therefore, in the Temple of Solomon the ordinances were evidently confined to the living.

It was not until after the Savior had finished his work and had obtained the keys of the resurrection through his great sacrifice upon the cross that there could be any ordinance, whether baptism, ordination, or sealing, that could properly be performed in behalf of the dead. All such blessings had to wait until the Redeemer had finished his work and had thus obtained the keys of the resurrection. This being true, all of the ordinances performed in the Temple of Solomon or elsewhere had to be confined to those who were living in mortal flesh.

The statement of the Savior to his disciples immediately following his association with them after arising from the tomb is definitely significant, as follows:

"All power is given unto me in heaven and on earth.

"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. . . ." (Matt. 28:18-19.)

The implication expressed in this remark is that until he had obtained the resurrection, he had not received all power, both ". . . in heaven and on earth." But from this time henceforth his disciples had the authority to proclaim his word to every creature. Moreover, the ordinances of the gospel, based on his divine authority, now extended to the ends of the earth—not only to the ends of the earth, but now they were to be exercised in behalf of every creature both living and dead. Well could Abinadi say to the wayward Nephites:

"The time shall come when all shall see the salvation of the Lord; when every nation, kindred, tongue, and people . . . shall confess before God that his judgments are just. . . .

"And now if Christ had not come into the world, speaking of things to come as though they have already come, there could have been no redemption.

"And if Christ had not risen from the dead, or have broken the bands of death that the grave should have no victory, and that death should

have no sting, there could have been no resurrection.

"But there is a resurrection, therefore the grave hath no victory, and the sting of death is swallowed up in Christ.

"He is the light and the life of the world; yea, a light that is endless, that can never be darkened; yea, and also a life which is endless, that there can be no more death." (Mosiah 16:1, 6-9.)

It is in strict accordance with the divine will that the great work for the salvation of the dead was one assigned to those who lived in the dispensation of the fullness of times. It was a work that could not be performed for the dead until after the Savior had opened the door for vicarious salvation. It was, therefore, a doctrine that was not discussed nor practiced in ancient Israel. We must reach the conclusion that the *font* in the Temple of Solomon—at least until after the resurrection of our Redeemer—was used solely for baptizing the living until after the Savior had paid the debt and gained the victory over death. Unfortunately, there is very little stated in the Old Testament, and never an ordinance performed, pertaining to the dead. Paul makes one simple statement—which, as far as my knowledge goes, is the only direct statement pertaining to the salvation of the dead and the performance of ordinances in their behalf—in his epistle to the Corinthian Saints as recorded in the first epistle, chapter 15, verse 29, as follows:

"Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead?"

From this we learn that in the Church in the days of Paul, the ordinance of salvation for the dead was a doctrine practiced, and baptisms were performed for them in that dispensation. As time moved on, this great ordinance and blessing in behalf of the dead fell into disuse and was finally forgotten.

We have every reason to believe that the Redeemer gave unto Israel, through the appointed authorities, the fullness of the blessings of the priesthood and the saving ordinances of the gospel, both for the living and for the dead, before he departed from them.

Personal revelation on the decisions of life is the right of everyone.

Spiritual Communication

BY ELDER MARION G. ROMNEY
OF THE COUNCIL OF THE TWELVE



● I am painfully aware that Christianity today does not evidence a uniform understanding of the basic doctrines taught by Jesus Christ. The scores of churches with their varied creeds and interpretations seem to lead away from, rather than toward, that glorious fulfillment assured by Paul when "we all come in the unity of the faith. . . ." (Eph. 4:13.)

This confusion, tragic as it is, and disheartening to some, does not disprove the testimony that the scriptures declare the word of God. What it does prove is that conflicting interpretations of scriptural doctrine are being made in the feeble, flickering light of man's wisdom. This naturally brings confusion, because the things of God cannot be understood through the natural senses or learning of men. (1 Cor. 1:17-2:16.)

The principle of *revelation* is the key that opens the mind and spirit of man to an understanding of the gospel. There is no other key to this knowledge. Thinkers have philosophized, poets have dreamed, and scientists have experimented, but only God speaks with a sure knowledge of all truth.

Some years ago I listened to a lecturer at a university who, after arguing long and deviously, came to the conclusion that there is no such thing as religious knowledge. Limited to the extent of his awareness, he was right—he had no religious knowledge. And he could not obtain any because he had ruled out revelation.

It is my witness that by the power of God, truth concerning the eternal verities with which the gospel deals has been revealed in the past, is now being revealed, and will continue in the future to be communicated to men by revelation from heaven. Revelation is the age-old established law by which God communes with men.

Now, since the doctrine is true that "the things of God knoweth no man, but [by] the Spirit of God

[and that] God hath revealed them unto us by his Spirit. . . ." as taught by Paul (1 Cor. 2:11, 10), there must be personal revelation, that is, revelation to individuals, by which they may understand the basic revelations and receive soul-satisfying confirmation as to their divinity. The scriptures clearly affirm that there is such a voice of the Spirit. (Matt. 16:16-17; 1 Cor. 12:3.) The Lord teaches specifically and emphatically that such guidance is available to *every* man and that, if followed, it would lead to a solution



to our problems—individual, national, and international:

"The Spirit giveth light to every man that cometh into the world; and the Spirit enlighteneth every man through the world, that hearkeneth to the voice of the Spirit. . . .

"And the Father teacheth him of the covenant . . . which is confirmed upon you for your sakes, and . . . for the sake of the whole world." (D&C 84:46, 48.)

On the other hand, those who reject the guidance of the Spirit become carnal, sensual, and devilish, and move in the opposite direction.

Lehi put it this way: "Wherefore, men are free . . . to choose liberty and eternal life, through the great mediation of all men, or to choose captivity and death, according to the captivity and power of the devil; for he seeketh that all men might be miserable like unto himself." (2 Nephi 2:27.)

This matter of obtaining and following the guidance of the Spirit cannot be overemphasized, for it is the issue that separates the righteous from the wicked. "Whoso cometh not unto me," says the Lord, "is under the bondage of sin. . . .

"And by this you may know the righteous from the wicked, and that the whole world groaneth under sin and darkness even now." (D&C 84:51, 53.)

Jesus told Nicodemus that:

"God sent . . . his Son into the world . . . that the world through him might be saved.

"He that believeth on him is not condemned: but he that believeth not is condemned already. . . .

"And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil.

"For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved.

"But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God." (John 3:17-21.)

These teachings clearly establish the fact that the guidance received by each individual is strictly his own responsibility. Each is given his free agency, and each is held responsible for his exercise of it.

There is no middle ground. When men reject the guidance of the Holy Spirit, they are left to their own wisdom and to the promptings of the evil spirit. They may "have joy in their works for a season," but "by and by the end cometh, and they are hewn down and cast into the fire, from whence there is no return." (3 Nephi 27:11.) History, the scriptures, and daily experience all eloquently confirm this truth. The

uninspired wisdom of men will never extract us from our difficulties.

Prayer—Man Communicates with God

If you would obtain and keep the guidance of the Spirit, you can do it by following this simple three-point program: First, *pray* diligently. Learn to talk to the Lord; call upon his name in great faith and confidence. Second, *live righteously*. Repent of your sins by confessing them and forsaking them; then conform to the teachings of the gospel and give service in the Church. Third, *study*. Study the gospel as you might study sciences and other scholastic courses. If you will do these things, you will get the guidance of the Holy Spirit, and you will go through this world successfully, regardless of what the people of this world do.

Just as revelation is the means by which God communicates with men, prayer is the means by which men communicate with God. Therefore, prayer is one of our most important subjects for consideration. Jesus inspired us with the hope to become like our Father, for he said, "Be ye therefore perfect, even as your Father which is in heaven is perfect." (Matt. 5:48.) No one ever reaches this perfection except those who are guided to it by him who is perfect. And guidance from him is to be had only through prayer.

No prayer is effective unless it is sincere. As he taught the multitude, Jesus said, "And when thou prayest thou shalt not do as the hypocrites, for they love to pray . . . that they may be seen of men." (3 Nephi 13:5.) Continuing with his instructions, he said to use no vain repetition. Then, in what has come to be known universally as the Lord's Prayer, he gave a pattern for prayer.

"Our Father who art in heaven, hallowed be thy name.

"Thy will be done on earth as it is in heaven.

"And forgive us our debts, as we forgive our debtors.

"And lead us not into temptation, but deliver us from evil.

"For thine is the kingdom, and the power, and the glory, forever. Amen." (3 Nephi 13:9-13.)

In addition to sincerity, two other elements of prayer are emphasized in this scripture. One is the expression of reverence to the Father; the other is a requirement that we forgive our debtors. It is interesting to note that in three of the five verses in the Lord's Prayer (as quoted from Third Nephi, and which is a little shorter than in Matthew), he pays reverential deference to his Father in heaven. Only

two of the five verses contain requests for the petitioner, and neither of these requests goes to temporal matters. On the contrary, they both have to do with the petitioner's conduct. One is a plea for deliverance from the adversary: "... lead us not into temptation, but deliver us from evil." The other is a plea for forgiveness in the same manner that we forgive our debtors. Jesus apparently attached great importance to the phrase, "... forgive us our debts, as we forgive our debtors," because after he had concluded his prayer, he went on to say:

"For, if ye forgive men their trespasses your Heavenly Father will also forgive you;

"But if ye forgive not men their trespasses neither will your Father forgive your trespasses." (3 Nephi 13:14-15.)

When we pray, we should consciously direct our prayers to God, our Heavenly Father. We neither pray to saints nor to an unknown god. "The only instance of praying to saints, mentioned in the Bible," says Richard Cecil, "is that of the rich man in torment calling upon Abraham; and let it be remembered that it was practised only by a lost soul and without success." (*The New Dictionary of Thoughts*, comp. Tryon Edwards [Standard Book Company, 1959], p. 506.) There is a world of difference between a prayer understandingly addressed to our Father in heaven and one addressed to some saint or an unknown god. No man prays to a hypothetical god with any faith or expectation that his petition will receive sympathetic consideration, but one can pray to the true and living God conceived (Continued on page 301)

Sixty Years as a General Authority

The Quorum of the Twelve Pays Tribute to President David O. McKay

To President David O. McKay from your associates, The Quorum of the Twelve:

Three-score years ago you were called to be an apostle of our Lord Jesus Christ. In the time that has elapsed since then, you have been a counselor to two presidents of the Church and fifteen years ago were made its president.

We salute and congratulate you for your long and dedicated service.

In our associations with you, our cup of joy has been full to overflowing and our love for you complete. We honor you for your many accomplishments. We respect you for your virtues. We have noted among them these in particular: your singleness of purpose, your exalted feelings, ideas, and ideals, your boundless faith, your profound thinking, the strength and firmness of your testimony, your sound judgment, your love for all mankind. We enjoy your rich and delicate humor, your optimism, your long look ahead, your good cheer.

We rejoice in your ability to teach, to expound, to inspire—in the lofty and forceful manner in which you express yourself. We are grateful for the example of

worthy living you and your noble wife have set for all people to follow and for the example of your home life. We are thankful for the writings you have left to a world so much needing their kind. We rejoice in the power the Lord has given you to comfort the distressed and downcast, and through your ministrations to heal the sick and those afflicted. We are grateful for the goodwill you have established in foreign lands and with heads of nations, opening the way for an acceleration of the spread of the gospel and the creating of a good reputation for the Church.

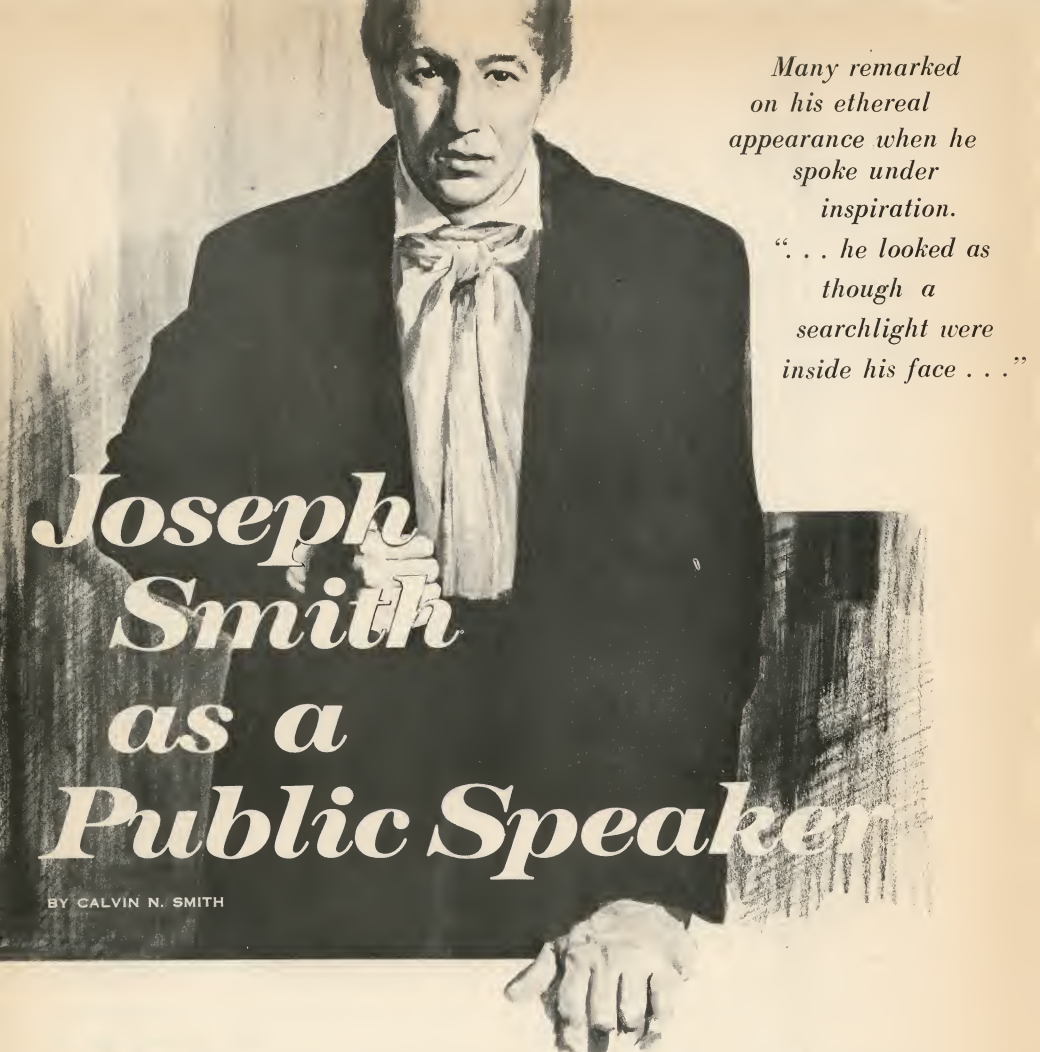
We mention these virtues (there are others) that you may know how greatly we appreciate the dimensions of your mind and will.

Your mission in life has been and is very great. It is marvelous to us, and we are humbly grateful to the Lord that he has permitted us to labor with you in his cause for the good of mankind. We trust he will permit you to live in power and health among us as his Prophet, Seer, and Revelator until he sees fit to call you unto himself.

Joseph Fielding Smith
Harold B. Lee
Spencer W. Kimball
Ezra Taft Benson

Mark E. Petersen
Delbert L. Stapley
Marion G. Romney
LeGrand Richards

Richard L. Evans
Howard W. Hunter
Gordon B. Hinckley
Thomas S. Monson



*Many remarked
on his ethereal
appearance when he
spoke under
inspiration.
“... he looked as
though a
searchlight were
inside his face ...”*

Joseph Smith as a Public Speaker

BY CALVIN N. SMITH



● Public speaking has always played a vital role in The Church of Jesus Christ of Latter-day Saints. No one realized the importance of the spoken word more fully than Joseph Smith. Throughout his life he expressed a lively interest in

improving the quality of his public addresses. Through his diligence and with the help of the Lord, he became one of the most effective speakers of his age.

The first indication we have of Joseph Smith's interest in public speaking is recorded shortly after the family moved to Palmyra, New York, from Vermont. There, the future prophet joined a "juvenile debating society" and, using a tree stump as a platform, earnestly addressed his young colleagues on religious and political questions of the day. One of the group later reported that Joseph "was a very passable exhorter in the evening meetings."¹ Daniel Hendrix, who later helped set the type for the Book

of Mormon, wrote that young Joseph "was a good talker and would have made a fine stump speaker, if he had had the training."²

One must not conclude that Joseph's talents as a speaker bloomed completely during this period, however. While he was quite adept at speaking to his young friends whom he knew well, it was quite another thing for him to speak to large groups of strangers. In fact, the Prophet seemed to realize that his ability was limited in this respect, and, even during the early years after the Church was organized, he left the bulk of the preaching to more polished orators, such as Oliver Cowdery, Sidney Rigdon, Parley P. Pratt, and others.

The fact that early in the history of the Church Joseph Smith could not speak freely to large crowds was fulfilling of prophecy. In the Book of Mormon, Lehi foretold Joseph Smith's birth and compared his mission with that of Moses. The two prophets were to be alike in many respects, including their manner of speech. Moses characterized himself as being "slow of speech, and of a slow tongue,"³ and Lehi predicted that the prophet of the latter days would have a similar problem. While he would be a convincing writer, Lehi declared, the latter-day "Moses" (Joseph Smith) would be restricted in speech.

"And the Lord hath said: I will raise up a Moses; and I will give power unto him in a rod; and I will give judgment unto him in writing. *Yet I will not loose his tongue, that he shall speak much, for I will not make him mighty in speaking.*"⁴

As a result of Joseph Smith's lack of polish at this stage of his career, the Lord appointed a "spokesman" for him as was Aaron unto Moses. In 1833, while the Prophet and Sidney Rigdon were on a mission in New York, Joseph received the following revelation:

"And it is expedient in me that you, my servant Sidney, should be a spokesman unto this people; yea, verily, I will ordain you unto this calling, even to be a spokesman unto my servant Joseph."⁵

The Prophet, the Lord went on, was to receive new revelation and to be "mighty in testimony." For the more formal sermons in which Biblical evidence would be used to elaborate upon new revelation, Sidney Rigdon was to play the role of orator.

While the Prophet's early sermons to groups of strangers were generally limited to a fervent bearing of his testimony, we have evidence that this was sufficient to turn the honest in heart toward the new faith. Even on the missionary venture when Rigdon's "spokesman" appointment was revealed, it was the Prophet's humble but powerful testimony that most impressed the people; often while the Prophet spoke, "The Lord gave His Spirit in a remarkable manner."

Further evidence of Joseph Smith's impression on the populace was the fact that out of the sixteen baptisms recorded on the trip, he performed at least fourteen of them.⁶

The Prophet's appearance while the Holy Ghost was upon him was truly striking, and its influence made him very persuasive. Even in the earliest years of the Church, Jared Carter noted the contrast between his normal appearance and fluency and those same attributes when he was inspired. Of a conference in 1831, Carter wrote:

"... On this occasion brother Joseph, notwithstanding he was not naturally a talented speaker, was filled with the power of the Holy Ghost, and spoke as I never heard man speak for God before. Surely the Holy Ghost spoke through him and marvelous indeed was the display of the power of the Spirit among the Elders present."⁷

Others also bore testimony of the Prophet's ethereal appearance when he spoke under inspiration. Mary Elizabeth Rollins said of those times, "He looked as though a searchlight was inside his face and shining through every pore." Brigham Young declared:

"Those who were acquainted with him knew when the Spirit of Revelation was on him, for his countenance wore an expression peculiar to himself while under that influence. He preached by the Spirit of Revelation, taught in his council by it and those who were acquainted with him could discover it at once, for at such times there was a peculiar transparency in his face."⁸

Joseph Smith, as far as we can tell, generally did not formally write out his speeches. Instead, he seemed to rely largely on his intensive study of the scriptures and on the Holy Ghost to aid him in expounding the gospel. Less than a year before his death he told the Saints:

"I am not like other men. My mind is continually occupied with the business of the day and I have to depend entirely upon the living God for everything I say on such occasions as these."⁹

However, neither the Prophet nor other preachers in the Church took their speaking duties lightly. He felt that preaching must, whenever possible, be preceded by earnest study, to fill the mind with knowledge, and by fervent prayer, to inspire the speaker to voice God's will. He also felt that personal worthiness is very important, for the Holy Ghost cannot dwell in unclean tabernacles. Finally, President Smith taught that the preacher must be humble and must give credit to God for any success. Shortly after the Saints arrived at Nauvoo, he instructed the Twelve Apostles on the importance of modesty in preaching:

"When the Twelve or any other witnesses stand

before the congregations of the earth, and they preach in the power and demonstration of the Spirit of God, and the people are astonished and confounded at the doctrine. and say, 'That man has preached a powerful discourse, a great sermon,' then let that man or those men take care they do not ascribe the glory unto themselves, but be careful that they are humble and ascribe the praise and glory to God and the Lamb: for it is by the power of the Holy Priesthood and the Holy Ghost that they have the power thus to speak. What are thou, O Man, but dust? And from whom receivest thou thy power and blessings, but from God?"¹⁰

The Prophet also urged the Saints to preach the simple truths of the gospel and to avoid long discussion of the mysteries of the Church. Of a meeting at his home in September 1839, he noted in his journal, "I spoke and explained concerning the uselessness of preaching to the world about great judgments, but rather to preach the simple gospel."¹¹

After the Prophet's imprisonment in Missouri and the subsequent settlement of the Saints in Nauvoo, President Smith became, in every sense of the word, the "spokesman for the Lord."

His powers of speaking had grown over the preceding years, and his dependence on Sidney Rigdon decreased proportionately. Indeed, the expulsion of the Saints from Missouri might have been hastened by President Rigdon's intemperate remarks at a Fourth of July oration in 1838. The Prophet's waning confidence in Sidney Rigdon's ability to effectively preach the gospel was probably warranted; never again was the latter to play a major role in the Church. The transition was completed in 1839 when Joseph Smith, Sidney Rigdon, and others took a trip to Washington, D.C., to present their petitions for redress for the crimes of the Missourians against them. During a lull in negotiations, they undertook a missionary venture to Philadelphia, where they were invited to speak to about 3,000 people at one of the largest churches in the city. As was customary, President Rigdon addressed the congregation first. Anxious to avoid the controversial, he attempted to prove from Bible references that the gospel was true, completely ignoring the visions and other spiritual events that were so important in the restoration of the Church. The Prophet was disappointed at Rigdon's defense of Mormonism. Parley P. Pratt records what happened:

"When he [Sidney Rigdon] was through, brother Joseph arose like a lion about to roar, and being full of the Holy Ghost, spoke in great power, bearing testimony of the visions he had seen, the ministering of angels which he had enjoyed, and how he had found the plates of the Book of Mormon and translated

them by the gift and power of God. He commenced by saying 'If nobody else had the courage to testify of so glorious a record, he felt to do it in justice to the people and leave the event to God.'

"The entire congregation were astounded: electrified as it were, and overwhelmed with the sense of truth and power by which he spoke, and the wonders which he related. A lasting impression was made: many souls were gathered into the fold. And I bear witness, that he, by his faithful and powerful testimony cleared his garments of their blood."¹²

On his return to Nauvoo, the Prophet threw himself into the task of building up the city to care for the rapidly expanding population. On a number of occasions, he was visited by prominent men who commented on his preaching powers. The Reverend Samuel A. Prior, a Methodist minister from England, stopped at Nauvoo for a few days in 1843. Wild rumors were rampant about the Prophet's looks and mode of speaking. Because of these false reports, Mr. Prior hesitated to go hear President Smith speak. Finally, however, he did so; while waiting in the audience, he speculated on how the Mormon leader would look. He reports:

"He appeared at last, but how was I disappointed when, instead of the head and horns of a beast and a false prophet, I beheld only the appearance of a common man of tolerably large proportions. I was sadly disappointed and thought that, although his appearance could not be wrested to indicate anything against him, yet he would manifest all I had heard of him when he began to preach. I sat uneasily and watched him closely.

"I sat in breathless silence, waiting to hear that foul aspersion of other sects, that diabolical disposition of revenge, and to hear that rancorous denunciation of every individual but a Mormon. I waited in vain. I listened with surprise. I sat uneasy in my seat and could hardly persuade myself but that he had been appraised of my presence, and so ordered his discourse on my account that I might not be able to find fault with it: for instead of a jumbled jargon of half-connected sentences and a volley of imprecations, and diabolical and malignant denunciations heaped on the heads of all who differed from him, and the dreadful twisting and wresting of the scriptures to suit his own peculiar views, and attempts to weave a web of dark and

(Continued on page 308)

Calvin N. Smith is Assistant Professor of Speech, Eastern Illinois University. This article is a summary of his Purdue University doctoral dissertation on the public speaking of Joseph Smith.

A formula for sharing the gospel with others — noting what is and what is

How to Communicate



● As part of the covenant of baptism, every member of the Church promises to stand as a witness of Christ; to proclaim the message of the restoration; to serve daily, constantly, valiantly, everywhere and all the time, in sharing the gospel

with our Father's other children.

Every convert to Christ, every accountable person who gains the blessings of baptism, as he thus seeks humbly to enter God's earthly kingdom and find fellowship with the Saints, makes this solemn declaration:

"I covenant to stand as a witness of Christ at all times and in all things, and in all places that I may be in, even until death." (See Mosiah 18:9.)

In harmony with this covenant, President David O. McKay's famous counsel is: "Every Member a Missionary."

To enable his Saints to keep this covenant, the Lord has revealed how they are to present his message to the world. They are, of course, to teach the gospel in plainness and simplicity. But this is not all. In addition they must testify of the truth of their teachings. "... I sent you out to testify and warn the people," the Lord says, "and it becometh every man who hath been warned to warn his neighbor." (D&C 88:81.)

The gospel is to be taught by testimony; the Saints are to teach and testify. Teaching alone does not suffice; to it must be joined that personal assurance which is testimony. "... our gospel came not unto you in word only," Paul declares, "but also in power, and in the Holy Ghost, and in much assurance. ..." (1 Thess. 1:5.) That is, the word alone, the teaching standing by itself, is not enough. In addition there must be the personal assurance, the testimony born of the Spirit, the personal witness that the message is true.

Until men feel the power of the gospel in their lives, there is no real conversion. Until the Holy Ghost bears record to them of the divinity of the work,

they do not know of themselves of its import and verity. The gospel must be presented "in power, and in the Holy Ghost ..." (1 Thess. 1:5), "... for when a man speaketh by the power of the Holy Ghost the power of the Holy Ghost carrieth it unto the hearts of the children of men." (2 Nephi 33:1.)

One of the first things Joseph Smith learned, when he sought to know which of all the churches was right and which he should join, was that teaching alone is not enough. "... the teachers of religion of the different sects," he said, "understood the same passages of scripture so differently as to destroy all confidence in settling the question by an appeal to the Bible." (Joseph Smith 2:12.)

If a missionary teaches the gospel out of the scriptures and stops there, he places himself in the same position as were the contending professors of religion in Joseph Smith's day. Contention, argument, and disagreement will be forthcoming. But if a missionary announces a gospel truth and then bears testimony that it is true, there is little room left for debate. His hearers cannot argue with his testimony. They can say only that it is true or false; there is nothing else to contend about.

Accordingly, we find the Lord giving this instruction to missionaries: "... thou shalt declare glad tidings, yea, publish it upon the mountains, and upon every high place, and among every people that thou shalt be permitted to see.

"And thou shalt do it with all humility, trusting in me, reviling not against revilers.

"And of tenets thou shalt not talk, but thou shalt declare repentance and faith on the Savior, and remission of



not to be done — is masterfully set forth by President McConkie.

the Gospel

BY PRESIDENT BRUCE R. McCONKIE

OF THE FIRST COUNCIL OF THE SEVENTY

sins by baptism, and by fire, yea, even the Holy Ghost." (D&C 19:29-31.)

Two procedures are here commanded—one directs what is to be done, and the other prescribes what should not be done: 1. Declare your message; tell the world of Joseph Smith and the restoration; testify of those things which have been revealed in this day. 2. Refrain from talking of tenets, that is, from merely discussing beliefs and doctrines.

In other words, we are to announce our message and testify that it is true; we are not to contend with others about points of doctrine. There is no converting power in contention. A debate does not bring people into the kingdom, but a simple declaration, accompanied by "much assurance," by a testimony born of the Spirit, will touch the (Continued on page 316)



Does Your Family Talk in (Parentheses)?



● What causes communication breakdowns in an otherwise loving family? Why do family members sometimes involve themselves in disappointing and bitter exchanges of negative feelings?

These questions are often asked as parents try to figure out what is happening in their family. Everyone knows how annoying and even potentially dangerous it is when the communications system of a community is disrupted. It is also upsetting, uncomfortable, and unpleasant for families when their channels of communication are disrupted or inadequate. The feelings that build up and cause family communication breakdowns stem from many situations, like these: when mother has to nag father to get him to respond to a simple request; when parents resort to threats and punishment to motivate their children to better behavior; when father brings his problems home from work and takes out his frustrations on his wife or children.

What is the nature of family communication, and how can we improve our channels of communication within the family unit?

Communication can be defined as the art of sharing oneself, one's experiences, and one's feelings with others. It is a basic skill for developing personal relationships.

To be effective, a communication system must handle a variety of feeling responses from family members. Each should feel free to express love and other pleasant emotions; each should also learn how to discuss the anger, bitterness, and frustrations that may develop in day-to-day living. Negative feelings that are not faced honestly usually short circuit the expression of love and result in confused messages.





*Only when we feel accepted do we
“... relax our guard. This is
one reason teen-agers
won't confide in parents.”*

BY DUANE M. LAWS

If the negative feelings are recognized and brought to the surface as they develop, families can often avoid confused messages. They can also avoid the verbal explosions that may occur when feelings are allowed to build up.

How can we create at home an atmosphere for effective communication of both negative and positive feelings? First, and foremost, a family must establish and maintain feelings of trust and acceptance. Each member must feel secure enough to bring out and discuss how he feels and why.

As a marriage counselor, I have observed many couples who have been married a number of years but who still have problems in maintaining a secure atmosphere for effective communication. These couples often take out their anger on each other instead of talking about their feelings with each other. For these couples, the pain and frustration that come about because they cannot make each other understand “how I feel” hinder their development of a method to handle conflict. Release of their feelings thus becomes destructive in the family.

Other couples maintain a nice, pleasant exterior, with condescending remarks that cover up hostile feelings. But in reality these remarks stimulate a negative feeling that disrupts clear and effective communication. When negative feelings are present, some family members may try to resolve their communication problems by not talking. This usually intensifies the difficulty, however, because feelings continue to affect our behavior even if we attempt to hide our emotions.

We are all sensitive and cautious about revealing our inner selves. We fear that others will not like us or may ridicule us if we show our real feelings. We have learned to withdraw when we have received such nonaccepting responses in the past. It is only when we feel accepted by others that we relax our guard and expose ourselves. This is one reason why teen-agers won't confide in parents, and why marriage partners don't confide in each other. To bridge this

gap, older family members, especially parents, must respect each child as a unique person who is worthy of, and receives, trust and confidence.

It is possible for us to learn to accept others whose behavior may be imperfect if we realize that our acceptance does not indicate that we approve of or condone misbehavior. Acceptance requires that we value a family member or a marriage partner as he is, not as we would like him to be nor as he should become. Most family members are aware of their weaknesses, and we do not help them to grow when our focus is on their weaknesses rather than their strengths.

As our efforts to improve the atmosphere in the home progress, we need to overcome the tendency to “talk in parentheses.” This tendency is especially apparent when a family member is frustrated, tired, or upset and is trying to conceal the resulting negative feelings. These feelings appear, however, in many covert (indirect) ways in his behavior and verbal expressions.

For example, a mother may say, “Why can't you be on time?” Or a father asks a child, “What did you do that for?” These expressions are not just simple questions that require answers. They are examples of negative feelings being expressed covertly without labeling or recognizing the existing feelings.

What is the covert message in the parentheses? It might be a feeling of frustration, disgust, or anger. “Why can't you be on time?” (You ingrate!) “What did you do that for?” (Stupid!) In both cases the person receiving the message feels accused. He feels as if he has done something wrong and is being judged. He will probably respond to the covert message in the parentheses rather than to the statement. This response is usually (Continued on page 318)

Duane M. Laws, bishop of the BYU 43rd Ward, is chairman of the Department of Human Development and Family Relationships, and has taught at New York and Columbia Universities.

Considering the implications of all we proclaim, isn't it our
moral obligation to speak in a stimulating manner?

Communication from the



● *Alice in Wonderland*, the delightful children's story by Lewis Carroll, has a description of a celebrated tea party. Prominent among those present was the Dormouse, who fell asleep six times. For those who were talking,

he was a tough and unresponsive audience, as portrayed in the record:

"The Dormouse . . . seemed to be talking in his sleep. . . . 'Wake up, Dormouse!' . . . They pinched it on both sides at once. . . .

"The Dormouse . . . going off into a doze . . . fell asleep instantly."

What a dismal party for the Dormouse—and for the speakers! But doesn't he remind you of another time and place? Isn't he a familiar sight to those who speak in church? And doesn't he occupy benches in many of our chapels every Sunday? But coming to church and hearing a sermon *ought* to be a memorable experience for everyone!

In order to make sacrament meeting an unforgettable occasion, perhaps those who speak from our pulpits should paste over their study desks a picture of the miserable Dormouse going to sleep. Sleep—most often not snoring sleep . . . not even nodding sleep . . . but just staring sleep—is an *enemy of preaching*. In most instances, the hearer feigns courteous attention but, in fact, his soul is enveloped in laudarium.



Pulpit

BY ROYAL L. GARFF, PH.D.

There is a book on preaching entitled *Eutychus or the Future of Preaching*. Eutychus, you may recall, fell asleep under the preaching of the Apostle Paul. Here is a gnawing, pertinent question for speakers in church to ponder: *Is the future of preaching to be sleep?* Judging from what happens every Sunday, there are many who seem to concur in this proposition. Awake or asleep, those who come to sacrament meetings do show a semblance of striving to do their duty. But consider the number who openly admit that they should be in church, but who rationalize their failure by arguing that the "sabbath was made for man" and that on this blessed day, at least, they must seek something stimulating and uplifting. In this perspective, the alarming dimensions of the problem may be sensed. Yet the gospel is loaded with life-and-death interest, and it is the privilege of the speaker to portray its precious truths in a stimulating manner. Considering the implications of all that we proclaim, isn't it our moral obligation to do just this? And isn't it entirely probable that the very survival of the human race in this age may emerge from the "Word" which in the beginning was "with God" and "was God"?

There is little purpose in speaking if people aren't there to hear or are present and not paying attention. The object of preaching is certainly not to tickle men's ears or merely please them. It is to bring mankind to seek, to find, and to encounter God! The style with which this message is packaged might have considerable to do with its appeal and its power. The Bible rings with bugle calls to attention: "He that hath ears to hear, let him hear," and the sharp admonition of Jesus, "Listen!" But as Paul warns, "For if the trumpet give an uncer-

tain sound, who shall prepare himself to the battle?" (1 Cor. 14:8.)

After Christ's resurrection, in his third appearance to his disciples, he "taketh bread, and giveth them, and fish likewise," and then thrice dramatically proclaimed to Peter, as the proof of love for him, this single evidence: "... Feed my lambs. . . . Feed my sheep!" But "feed" and nourishment for the flock and the slaking of spiritual thirst—the speaking and the hearing—all commingle in the diligent preparation and training of the preacher. What qualities in the speaker will enable the trumpet to give a distinct and certain sound that will help to motivate hearers to meet life at their spiritual best?

First, without exception, speakers should remedy faulty education by wise reading, study, and associating with ward members in the most dynamic of all pursuits: "The glory of God is intelligence, or, in other words, light and truth." In achieving this objective, perhaps the vision of Maude Parker should be held before us:

Stretch your mind,
Even as you stretch your arms
Upward to the sky
Lest numbness should set in.
So stretch your mind,
Give it daily task beyond its present strength;
And store it each day with treasure;
Poetry to say under your breath,
Knowledge acquired.

Our neighborhood is still in the snake belt. One

Dr. Royal L. Garff is professor of speech at the University of Utah and a former chairman of the speech committee, Young Men's Mutual Improvement Association general board. He is author of a book on public speaking, You Can Learn to Speak, which is widely used by members of the Church, students, and businessmen.



requirement on the treasure-hunt list of some children near our home was to bring back a snake. Even here a snake is a difficult item to come by, especially if you are out looking for one. But one team brought one back—a dead one, but it was a snake. Envious, the others asked, “How in the world did you find a snake?” The winner replied: “I saw it yesterday.” *Yesterday is the key to today’s sermon.* We must have a yesterday in which we have lived with the scriptures and stretched our minds in garnering treasures from unnumbered sources and experiences. Every imaginative, stimulating speaker has a filing system of some kind, for creativity always grows out of what we know. To neglect this chore or challenge, depending on your point of view, is sheer callous neglect and carelessness. Ideas unrecorded are like water stored in a sieve.¹

Speech books and experts, without exception, emphasize a point that was recently highlighted for speakers in the *Nation’s Business*: “Your chief tools will be examples, comparisons, stories, and anecdotal material, statistics and other factual references, and testimony of authority. The more real and vivid your material, the more it will hold attention as well as achieve proof of your points.”²

In harmony with all that I have studied and advocated is the point of view of Dr. George W. Crane, distinguished newspaper columnist, educator, author, and lecturer: “Jesus used the most interesting type of speech formula that can be found anywhere. It is what I have termed the ‘narrative’ or ‘episodic’ formula, for it contained a few major ethical principles documented or illustrated with actual cases. Most of the topnotch speakers whom I have heard in my lifetime have spontaneously hit upon this same formula. Apparently, it is stumbled upon, as a rule-of-thumb discovery, by public speakers, for they soon find that audiences sit up and show animated interest as soon as the speaker uses narrative (story telling). But exposition is too text-bookish to hold the interest of a crowd for more than a few minutes. Some speakers still try to develop ‘essay’ sermons. They struggle all week to write them. Each sentence is a serious affair. And when linked together in paragraphs, the material is much like the copy in a geometry textbook. It may be very logical, but it simply will not hold the attention of the crowd.” (*Idaho Falls Post Register*, “Public Platform Strategy.”)

Dr. Crane, who is a Ph.D. as well as an M.D., makes a further observation that should arouse all speech-makers to a searching examination of their methods: “Even conventions of physicians and dentists and other

well-educated folks go to sleep when they hear ‘essay’ speeches. In fact, the scientific papers which are read at doctor’s conventions are often the duller things imaginable. Many doctors stay away . . . or actually sleep during the meetings. So if a crowd of doctors can’t even take an ‘essay’ type of talk from one of their own members, how do you expect a lay audience to remain awake meanwhile? Successful speakers don’t read their speeches or sermons! At least, unless they are forced to do so for TV or radio presentation.” (From Dr. Crane’s booklet, *Public Platform Strategy*.)

A university professor did a parody on one of Shakespeare’s famous passages to stress the idea that only in spontaneity and contrast is there interest and emphasis for the listener:

When listeners’ attention wavers, speakers falter:
Digressions [illustrations] can bring listeners release
From long engagements with the Point at Hand:
Does this in speeches seem superfluous?
. . . . A proverb tells what the familiar breeds;
But does not tell that as a speech is heard,
Its outlook grows familiar and requires
Asides and deviations from the norm—
Departures from the Menu of the Day
That may revive the appetite of hearers,
Bringing them back to try another course.
O judgment! thou art fled to schedules,
And men take pride in practicality
And all things that insure it. Bear with me;
I lost my heart to early eloquence
And must forgive digressions when they please.³

A further recommendation: All ideas expressed in your talks must, if possible, be anchored in your own personal experiences and be strongly flavored by them. Now, if you have read and catalogued and clipped and filed and listened and recorded, don’t overlook another basic discipline and ideal: Be a good man or be discredited and undone! Two thousand years ago the Elder Cato prescribed a formula for the effective speaker that has been reiterated until it has resounded through the ages: You must be a “good man trained in the arts of speech!” The penalty for being a questionable character, lacking in honor, example, sincerity, and integrity, has for all time been depicted by Ralph Waldo Emerson in these words: “What you are stands over you the while, and thunders so that I cannot hear what you say. . . .” In other words, the man himself outweighs his words! To be sure, there are too many “bad men” seducing and persuading, but what of the “good men”? Herd them

together and observe how many of them are robbed of the influence they deserve and that the church and society need—and all because of their clumsy speech. (For materials to use and for sample methods of arranging and organizing, see *You Can Learn to Speak*, chapters 7 to 12.)

To make vivid the process of speech preparation, let us examine how one of America's most successful pulpit orators gets his sermon ready. Dr. Norman Vincent Peale wrote his first sermon word by word and asked his preacher father for suggestions. "My advice would be to take the sermon out back and burn it," said his father. And then seeing the shock on Norman's face, he continued, "In my opinion, sermons should be given without notes and without a written text. How can you look your audience in the eye, gauge their reactions and feelings, and watch a manuscript at the same time? Furthermore, there is no subject on earth that can't be put simply if you will think clearly and logically about it and use plain instead of fancy language." Dr. Peale studied in seminary and spent years listening to speakers and discovering how they prepared and delivered successful speeches. He found that the outstanding speakers had certain qualities in common: They were arresting, logical, lively, and direct.

"Arresting: They caught the audience's attention at the start with some striking statement or anecdote and then held it.

"Logical: They presented their ideas in a sequence that led the listener eventually to the central point.

"Lively: They had humor, enthusiasm, dedication, sincerity, and the quality of the different.

"Direct: They were always clear, unpretentious, and brief."

From study, observation, and experiment, Dr. Peale formulated the following method:

"1. Determination of what he wants to say to his audience. In his own words, 'If the speaker does not know what he wants to say, the audience will never know what he said.'"

"2. Condensation of the speech into one idea. [He then limits the development of his idea to not more than three supporting points.]

"3. Examination of newspapers and magazines to find clippings, apt quotes, and memoranda to himself containing stories or anecdotes that might serve as illustrations of the main point.

"4. The preparation of a brief outline and then 'I picture the outline—I do not commit it, I picture it. I never write a speech, but I do develop the idea with crystal clarity and deliver it without notes. I

always find a good illustration for each point that I wish to make.'"

Walter Lippman, the well-known columnist, discovered that "people think with pictures in their heads." The basic principle expressed in this statement is that truth should be portrayed in such an imaginative form that listeners respond through several of their senses. This is what is meant by *concreteness*, a term glibly used, but seldom explained, in the speech field.

A second quality in a preacher that will enable "the trumpet to have a certain sound" of conviction is aliveness and animation. Everybody loves an animated speaker. Action and gesture are a universal language understood by all. Movement is a law of life: a shrugged shoulder, the dropped chin, the raised eyebrow, spontaneous, impulsive movements of hands, arms, and head—all are powerful in communicating meaning and feeling, in enforcing the speaker's ideas, and in releasing tension and converting nervous energy into constructive use.

Another dimension is vital to the speaker's success: audibility. This concerns clearness and projection of tone, accuracy and distinctness in pronunciation, and suitable changes in pitch, loudness, and rate of speed. The visible and audible were stressed by Dr. Lionel Crocker, veteran leader in the speech field, in a talk before the Toastmistress Club of Newark, Ohio. He urged them to "let yourself go before your audience. Speak with abandon. Feel what you are saying. As you tell a story or relate an incident you may be deeply moved by it, a tear may well up in your eye; do not be ashamed of this show of emotion. Feeling is a source of power. Let your emotions grip you and they will grip your audience. Be warm and sympathetic in your tones. In them, express sincerity, humor, earnestness and inspiration. Exercise power with your eyes, your gestures, and your posture." ("How to Speak Effectively," *Vital Speeches of the Day*, 1954. See also *You Can Learn to Speak*, chapters 16, 17, 18.)

Finally, if "the trumpet" is not to sound hollow, tinny, indecisive, uncertain, off-key, and muted, one more quality must be developed in the speaker. He must stoutly repudiate and reject one of the most common practices in church speaking. He must forsake the "I hope you will bear with me" camp of speakers. Opening apologies constitute a negative approach. "I hope you will bear with me, for I have a terrible cold," or for any of a thousand other zany, irrelevant, and distracting reasons that are too often pure fabrications, should be despised. To say the least, it is very

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IS HOLDING your home evening regularly every week.

To skip a week is to miss a blessing. This cannot be corrected by combining lessons. More is achieved by discussing one basic truth than by trying

to consider several lessons at once. If necessary, choose those lessons most applicable to your family needs. You may occasionally wish to use a lesson of your own to meet a specific family need.

Read ahead so that you will give the appropriate lessons for special days (such as Easter, Christmas, fast day).

Watch these pages each month for inspirational messages to help in your Family Home Evenings



IS TEACHING your family, not just covering material.

It is only when each family member can relate the lesson to himself that it helps him.

Try to personalize the lessons. When appropriate, use names of family members: "Ruth, this story is about a girl who is your age."

Tell personal or family experiences to illustrate the points of the lesson.

Be aware of age differences of your children. In large families the young children are sometimes taught first. An older child could be assigned to help teach the younger ones. If preschoolers become restless, they may be allowed to play quietly while the lesson proceeds for older members.

Don't expect the young child to understand complicated doctrinal discussions. Some parents, particularly

fathers, feel that the methods used for teaching little children are silly. The result is that they talk over the heads of their little ones without realizing it.

For a small child choose

This

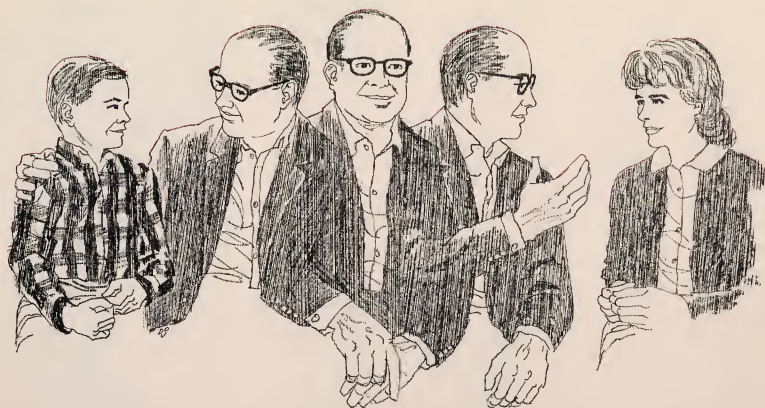
"Doing more for others makes us love each other more."

Not This

"Not doing more than duty requires produces a psychological effect upon both the giver and the recipient."

Refer to helps in the manual for young children.

Use charts, illustrations, and other aids only when they help the family to understand better the point under discussion. Keep such aids simple.





Times That Try

BY ROBERT L. McGRATH

● Bill had been gone for an hour when Laura saw the new storm coming, this time from the north. It would be the third in less than a week—a rolling scourge of blasting dust, pinioned on winds that ripped the very earth apart and sifted it at random over the countryside, into the homes, and—it seemed—into the hearts as well.

But it no longer mattered to Laura: Her mind was made up. She would tell Bill when he returned from town—she was through fighting these dust storms. She was going to put it to him straight—they had to get out.

When the storm came—a rioting fury of wind that darkened the day with venomous dust—she sat down in the living room, the scorched twilight surrounding her like a shroud. Afraid to think of tomorrow, she turned back to yesterday, to the time less than a year ago when she had packed her high school teaching books for the last time and taken the pledge to love, honor, and cherish one Bill Simms, farmer.

Wonderful at first, their life together had become increasingly clouded by the drought of the plains where Bill's farm lay. She had accepted it in good grace at the outset, thinking this was something that would pass. But as it grew worse, the drought became a personal thing, a dread of each new day and what it might hold. This morning the rankling sore between them had burst, draining its poisons into their souls.

"I've got to get more seed, honey," Bill said. "We've lost every bit of it."

"Why plant any more?" she flared. "It'll just blow away."

Bill looked hurt, puzzled. "We have to plant more," he said simply. "We have to have a crop. Otherwise. . . ." He shrugged.

"Seed costs money," Laura replied. "Where does that leave us?"

Again he shrugged. "I'll have to see the bank."

"Aren't we in deep enough already, without getting worse?"

"Oh, honey—you don't understand!" Bill said. "Look—half of this farm is already in cover crop. We aren't worried about that. But

the other half has to be planted this year. It's been planted once, and the seed is all blown away. Now we've got to replant. We can't make anything on just a half a crop."

"We can't make anything fighting this eternal wind, either," she argued.

"Oh—nuts!" And he'd stamped out of the house. The first time! He had never gone before without a kiss. Now he'd left her to face a dust storm, alone. And she was determined it would be the last.

A sudden burst of wind shook the house, and there was a ripping crash. Cautiously, she went to the door opening on the kitchen. A gust shook her, and she saw that the glass in the upper portion of the outside door had shattered. Beyond, in the dimness, she saw a crumpled mass of lumber that had been the roof to the back porch. Sickened, she stepped back into the living room, leaning against the door for fear that the wind might smash the latch. The wind, it seemed, had sensed her decision and was taking its last revenge.

A phrase she'd sometimes quoted to her history pupils came to her: *These are the times that try men's souls*. And women's, too. But these times would soon be gone. Somewhere, away from the wind and dust, there'd be a new start. She and Bill had to give up this senseless fight. A new life, somewhere else, would dissolve the rift between them.

She tried the telephone and was not surprised to find it out of order. The wind played no favorites. She waited in the gloom, going at last into the kitchen to tack an old denim jacket of Bill's over the gaping hole in the kitchen door, caring only that she might in some way stem the flow of dust into the room.

At 4:30, Bill drove in. She could barely see the lights on the car, for the dust was still rampant. She did not get up to greet him. She just sat, hating what had come between them, dreading the task of telling him she would no longer tolerate the chaos of the ceaseless wind.

She heard the kitchen door shut, and a moment later, the door into the living room swung open.

"Laura?"

Only then did she realize she hadn't turned on a light.

(Continued on page 330)

*How far should teachers go in making
learning a fun experience?*



● There appears to be a popular trend among speakers and teachers throughout the Church to emphatically express themselves thus: "It is not my job to *entertain*, but to *teach* the gospel." Many others condone this point of view, even if

they do not publicly state it.

Three weeks ago I visited a Gospel Doctrine Sunday School class where the teacher seemingly justified his lack of preparation by saying, "Be assured, class, that I'm not going to entertain you." That same day the main speaker at sacrament meeting announced: "It's not our place when speaking on gospel subjects to entertain the audience; we are obligated, rather, to teach truth."

A few days later I was discussing pedagogy with a gospel teacher, Brother Friendly, who rather proudly announced, "You can rest assured that I have not been entertaining my students. I have been teaching them something."

Inquisitively I asked, "What is your definition of the word 'entertain'?"

Brother Friendly hesitated, and I reached for a dictionary. Here are excerpts from the definition we read:

"To receive or admit with a view to consider and decide; to take into consideration."

"To keep, hold, or maintain in the mind with favor; to harbor; cherish."

"To engage the attention of, with anything that causes the time to pass pleasantly."

The questions that then arose in my mind and that directed the ensuing discussion were:

Do not we, as teachers of the gospel and as speakers in the Church, have the responsibility to "engage the attention of" our students and listeners? As instructors and orators, are we not to see that time passes "pleasantly"? Are we not to stimulate our learners to "consider and decide" solutions to life's problems? Do we not have an obligation to bring our learners to



For Your Entertainment

teaching

CONDUCTED BY THE
CHURCH SCHOOL SYSTEM

BY CHARLES R. HOBBS

"keep, hold, . . . to harbor," or "cherish" the gospel principles in their minds?

To engage the attention of a student is to motivate him. Motivation is a basic principle of instruction that is absolutely essential for learning to take place.

While it is the learner's responsibility to reach out eagerly to grasp the concept being taught, it is nevertheless the teacher's or speaker's duty to excite the mind of his learners to thinking. You as a teacher or speaker must assume responsibility to motivate—to hold attention—to entertain your learners.

The learners, of course, are responsible for attending the presentation with determination to discipline their attentiveness of thought, regardless of how poorly the lecturer entertains. All too often the youth of the Church attend their meetings and classes with the attitude: "Sister Teacher or Brother Speaker, it is your job, not mine, to see that I am interested during your presentation. If you fail to motivate me, I will raise havoc in your class or I will not attend another meeting." Two ingredients are necessary for learning to take place: (1) an outstanding teacher who can hold the interest of his students and (2) eager, attentive students who make the best of every learning situation.

Many adults have unconsciously developed the technique, frequently while sitting at the feet of a boring speaker or teacher, of having an intelligent look on their faces, as though they were thinking seriously on the subject being presented to the group. At the end of the uneventful discourse, the so-called learner, who knows little more now than before the lesson, congratulates the lecturer on his fine presentation. With this reinforcement, the preacher pats himself on the back and again reaches out for further justification of being a bore by saying, "I am a teacher; it is not my job to entertain."

Small wonder that so many teen-agers, children, and even adults shy away from our vital church meetings and essential gospel classes. When a speaker or teacher fails to entertain his group of learners, they are

receiving a negative conditioning toward the gospel. They are being told, in essence, that our Lord's gospel is stuffy and impractical when, in reality, it is exciting and was meant to be very applicable to their needs.

As we discussed the above principles, Brother Friendly began to sparkle as though the "idea light" were flashing above his head.

"Are you saying that I should make my learner's experience be a fun experience?" he queried.

"Precisely," I replied. "Even the Greeks, twenty-four hundred years ago, were aware of this principle. Plato said, ' . . . let early education be a sort of amusement.'"

In the classroom of any age group, it is possible to play instructional games, employ humor, relate inspirational personal experiences, have stimulating discussions, or role-play scriptural histories—all geared, of course, to the concept level of the learners.

When preaching a sermon, one is limited in using student-involved procedures that are as functional as those utilized in the classroom. But many similar methods of entertainment can be used by the speaker as well as by the classroom teacher. Voice modulation, storytelling, use of descriptive words, dramatized case studies, object lessons, and teaching by comparisons are some of the methods used to entertain the minds of learners.

Brother Friendly and I agreed that the way to bring these methods into productive use is through intensive methodological preparation. We discussed the activities of a friend who took thirty-five hours to prepare one lecture. A large portion of his preparation time was spent in developing techniques for entertaining his audience. He was determined to "engage their attention" and get them to think. He knew that one of the best ways to accomplish his goal would be to relate appropriate stories so vividly that intense visual images would be formed (Continued on page 332)

Charles R. Hobbs, a dynamic and "entertaining" teacher, is Salt Lake Valley seminary coordinator and author of Teaching with New Techniques.



Priesthood Genealogy Program for 1966

SECOND IN A THREE-PART SERIES

The Book of Remembrance

● A book of remembrance in every home—another powerful goal of the priesthood's 1966 program for genealogy.

The family books of remembrance in Latter-day Saint homes today should rate in importance second only to the standard works. These family records are

supplements to the scriptures, aiding in teaching the gospel of Jesus Christ to the posterity of faithful members of the Church. A knowledge of the written testimonies and spiritual experiences of family members and of the proved genealogies of the fathers serves to bind the hearts of the children to their

fathers and helps them to understand the doctrines that pertain to the exaltation of the family.

Adam kept a book of remembrance, which contained a genealogy of the children of God. The pattern for preparing the book was given to Adam by the Lord himself. Continuing on down from generation to generation, the Lord has admonished his faithful servants to make records and to preserve them, in order to increase the knowledge and strengthen the faith of future generations.

Every faithful family should be diligently compiling a book of remembrance. In it should be found the story of the family, especially the story of its spiritual life, written by inspiration. It should also contain a genealogy of the family so that the children may have an opportunity to acquire knowledge of their fathers.

The book of remembrance should thus contain a spiritual history and a genealogy of the family. Items of a scrapbook nature should be kept separate and apart so as not to detract from the book's importance and significance.

What genealogical records should the book of remembrance contain?

1. *Pedigree charts*, which indicate how far a person has progressed in tracing back his ancestry. Those who appear on pedigree charts are direct ancestors. The areas in need of additional research can be determined at a glance. The book of remembrance should contain pedigree charts showing the ancestry of the family as far back as it can be traced.

2. *Family-group records*, which include identification of complete families and of all the ancestors appearing on the pedigree charts. Each of these family-group records should contain complete and accurate information, including records of all temple ordinance work performed. It is not necessary that the family book of remembrance contain records pertaining to collateral lines, such as the families of uncles, aunts, and cousins. However, such records may be included if the family desires.

3. *Personal records*, which should be prepared for each living family member, containing such additional information as dates of confirmation and ordination, the names of those performing the ordinances, church offices held, major accomplishments, and important events.

If desired, photograph pedigrees may be included in the family book of remembrance without detracting from it. However, the book of remembrance is not a scrapbook, and such items as miscellaneous photographs, certificates, and newspaper clippings should be kept in some other place. Similarly, documents supporting the genealogical facts in the book of remembrance should be stored in a separate file.

In the past, many members of the Church have neglectfully allowed the family book of remembrance to become a catchall and have failed to give the book its due respect as a sacred record. In addition, many Saints have procrastinated the writing of a spiritual history of the family.

The priesthood genealogy and temple work committee is urging all families in the Church to meet the goal of having a book of remembrance in every home by December 31, 1966.

By then families who have faithfully supported the priesthood programs in 1965 and 1966 will have extended their pedigrees back at least four generations and will have copies of at least fifteen family group records of families on their direct pedigrees. These records, together with complete personal records for each living family member, will provide a good start for preparing the family book of remembrance.

Each family unit should prepare its own book with the participation of all family members. Individual growth comes through activity. Persons should not prepare books for others. In this regard, church members should give heed to the voice of Paul when he said, "... every man shall receive his own reward according to his own labour." (1 Cor. 3:8.)

During 1966 church members are being urged by priesthood leaders to realize the importance of a book of remembrance in every home. Many families that have no book of remembrance justify this lack by claiming access to their parents' book or to the complete record compiled by an aunt or some other relative. The genealogy of the family may well be gathered by others, but if a copy of the direct genealogy of the family is not in the home, there will be little interest evidenced by that family in its progenitors. Relatives are not responsible for recording the testimonies and spiritual experiences of families other than their own, and it is not common practice for them to do so. Generally, if a family fails to record its spiritual history, it is never written.

The book of remembrance prepared in the true spirit, containing a record of the spiritual experiences and meaningful occurrences that have affected the lives of family members, will be instrumental in binding the hearts of the fathers to the children and the hearts of the children to the fathers. The book of remembrance will create interest and love in the hearts of the children for their fathers by teaching them not only their family background, but also of the spiritual power that unites them to these loved ones. Thus, in the language of the fathers, the children will be taught to love and appreciate things of the Lord.

SINCE CUMORAH

NEW VOICES FROM THE DUST

BY HUGH NIBLEY, PH.D.

PROFESSOR OF HISTORY AND RELIGION
BRIGHAM YOUNG UNIVERSITY

Recent discoveries cast new light on the identity of the unknown prophet Zenos and are producing information “. . . that no man dreamed of” concerning the authenticity of the Book of Mormon.

● *Zenos Again.* In 1893 M. R. James published Greek and Latin versions of an ancient text entitled “The Vision of Zenez the Father of Gothoniel.”¹⁵ Since the father of Othniel in the Bible is Kenaz and not Zenez, James translates the title, “The Vision of Kenaz,” though the name which appears in the texts is always Zenez, and James confesses himself at a loss to explain how C or K “could have been corrupted into Z”—but there it is. The text itself he finds to be “as

puzzling a document as one could well wish for,” its “meaning, source, date and purpose” completely eluding him; “for at first sight there seems to be no corner of apocryphal literature into which we can fit this odd fragment, so completely without context or connexions does it come before us.” For one thing, it is much older than other Apocrypha: “Thus, the Vision of Kenaz would help to attest the existence of the prophetic spirit in the dark times of the Judges.” Kenaz himself is one of a mysterious prophetic line: his elder brother was Caleb, “on whom the Spirit of the Lord had rested, and who is known to have figured as a seer in the Assumption of Moses.” Long since James wrote that, we have learned that the *Assumption of*

Moses was a favorite writing of the Qumran people, who associate themselves with this prophetic line. Also Othniel, the son of Kenaz, prophesied by the Spirit of the Lord. According to the *Jewish Encyclopedia* (S. V. Kenaz), Kenaz was not the father but rather the ancestor of Othniel; but a grandson of Caleb was also a Kenaz as was a grandson of Esau. The confusion is typical, but it is not necessarily confusing; after all, family names repeat themselves in any age.

Already in 1893 James noted that “the language and cast of thought” in Zenez “strongly resemble that of 4 Esdras,” and are even closer to “the diction and thought of Ezekiel.” Today this can be taken as definitely indicating that the Vi-

sion of Zenez is old and Jewish and not, as James suggests among other possibilities, "merely a medieval attempt at imitating Old Testament prophecy."

The Zenez fragment begins by telling how "once when the Elders were seated together the Holy indwelling Spirit came to Zenez and he took leave of his senses and began to prophesy. . . ." We may pause here to recall how God visited the Book of Mormon Zenos "in the midst of thy congregations." Like Zenos, Zenez talks like a real prophet: "Hear now ye inhabitants of the earth [or the land]. Even as they who have dwelt therein have prophesied before me, having seen this hour, in the time before the corruption of the earth [land]. . . ." Like Zenos, Zenez is conscious of being one of a line of prophets all of whom have testified of the same things (cf. Helaman 8:22); he speaks "that all ye inhabitants therein might know the prophecies according to that which hath been before appointed." Here is the familiar motif of the appointed plan which has been taught to the world by generations of prophets.

Turning to the specific message, Zenez recalls to his hearers' minds the state of things at the creation of the earth; he sees "flames of fire that did not consume and fountains bursting forth from their slumbers when there was as yet no foundations for men to live on." When a foundation at last appears between the upper and lower worlds, a voice tells Zenez, "These are the foundations prepared for men to inhabit for seven thousand years to come." He further sees figures like people "coming out of the light of invisible worlds," and is told that "these are they who shall inhabit" the foundations in the name of Adam. "And it shall come to pass that whenever he [the earthly Adam] shall sin against Me and the fullness of time is come, the

spark shall be extinguished and the fountain dried up, and thus will things alternate." This is speaking of the cycles of visitation and apostasy among the children of men, a basic theme in the early Jewish and Christian Apocrypha. "And after Zenez had spoken these things he awoke and his spirit returned to him, and he remembered not what he had said and seen." Then Zenez went forth and preached to the people saying: "If such is to be the rest [*anapausis*=rest in progress] of the righteous after they have left this life [this shows that much of the vision is missing], it behooves them to die to the things of this corruptible world [or age], that they may not behold its sins. And after he had said these things Zenez died and slept with his fathers; and the people mourned him for thirty days." He was evidently a famous prophet, but quite forgotten. Seventy years ago James could find no other writing with which to compare this one, but by now the reader should be able to recognize familiar overtones from the Scrolls, the Nag Hammadi writings, and the Book of Mormon. At the very least we can now affirm that there was a prophet called Zenez, a mysterious figure who lived before 600 B.C. and had a great vision of the creation and the plan of life as a result of which he called men to repentance.

The Mystery of Joseph. If there is one name that serves as a nodal point to tie the greatest number of early Apocrypha together it is the name of Joseph. The Book of Mormon is thoroughly involved in the Joseph tradition: ". . . I have led this people forth out of . . . Jerusalem," says the Lord through the Prophet Jacob, ". . . that I might raise up unto me a righteous branch from the fruit of the loins of Joseph." (Jacob 2:25.) Jacob's younger brother was named Joseph as a reminder that Joseph was the

ancestor of the family and that he also suffered in the desert, and also that "Joseph truly saw *our* day" (Lehi speaking; 2 Nephi 3:5. Italics added.) and that in ages yet to come there would be yet other Josephs: "For Joseph truly testified, saying: A seer shall the Lord my God raise up. . . ."

"And his name shall be called [Joseph] after me; and it shall be after the name of *his* father." (*Ibid.*, 3:6, 15. Italics added.)

Finally, Lehi concludes, "And now, behold, my son Joseph, after this manner did *my* father of old prophesy," for he calls the Patriarch Joseph his father. (*Ibid.*, 3:22. Italics added.)

Dupont-Sommer has hailed the genius of R. H. Charles who forty years ago saw that much in the New Testament, "especially the Sermon on the Mount," goes back to an old Jewish apocryphal writing known as the *Testament of the Twelve Patriarchs*, which Molin and others have shown to be in turn perhaps the closest of all the Apocrypha to the Dead Sea Scrolls.⁹⁶ The key figure in this writing is Joseph, "the most arresting and the most mysterious figure of the Testaments," according to Philonenko, a specialist on the subject. "He is the central character, the pivotal figure . . . Model of all the virtues . . . object of the hatred and jealousy of his brethren."⁹⁷

"How can one explain this impassioned interest?" Philonenko asks, and he notes that Hippolytus, one of the earliest Christian writers, actually cites the *Twelve Patriarchs* to show that Joseph is a prefigurement of Christ.⁹⁸ M. de Jonge, who believes that the testament is actually a Christian writing, points out that "Joseph was quite commonly regarded as a type of Christ" by the earliest Christian writers.⁹⁹ In the light of the Scrolls, it becomes clear that the *Testament of*

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"Failure to listen intelligently . . . is our biggest block to communication."

In response, the author outlines a nine-point listening plan.

BY HAROLD GLEN CLARK

Effective



●A wise man by the name of Epictetus noted that nature has given men one tongue, but two ears, that we may hear from others twice as much as we speak. Should we listen more than we talk? Is it true that listening is the more frequently used language activity? Our communication day begins when we wake up and stops when lips, ears, eyes, and brain are closed in sound sleep. Seventy percent of this waking day is devoted to verbal learning. Forty-five percent of this verbal learning is through the ear. We listen to a thousand times more words than we read, and we spend almost as much time listening as the combined time spent in reading, writing, or speaking.

The goal of listening is to do more than receive sounds; it is to interpret what one hears. It is to identify music that we like most and to analyze why we like it. It is to weigh and then decide fairly how much we ought to be influenced by what we hear. Good listening is judicious rejection as well as reception. It may mean listening to the ugly as well as the beautiful. It is being alive to the great and curious world in which God has placed us. So much is heard to which one needs to attach meaning that it is no wonder the wise man in Proverbs said, "The hearing ear, and the seeing eye, the Lord hath made even both of them." (Proverbs 20:12.) Sir Francis Bacon said of the communicative arts that "reading maketh a full man, conference a ready [man], and writing an

exact man." He might have added, "and listening maketh a discerning man."

Failure to listen intelligently and with understanding is our biggest block to communication. Many children cannot understand and assimilate what parents are trying to tell them, and parents often fail to hear the expressed idea and attitude from the child's point of view. Salesmen fail to sell, missionaries find deaf ears, and peace missions fail among nations



Listening

for want of good listening. Listening that helps us appreciate the word sender's frame of reference and the personal meaning it has for him is listening intelligently and with understanding.

A great amount of time is spent in teaching us to read, to write, and to speak. In contrast, how little is spent on learning how to listen!

Do we acquire the art naturally from babyhood and just start listening? There are those who grow up with good listening habits, much as there are those who have quality in their speaking, because of home environment. However, Franklin H. Knower and others suggest the importance of specific training in listening for the improvement of auditory comprehension. Ralph G. Nichols, summarizing the results of classroom training in listening, indicates a twenty-five to forty percent gain in listening proficiency in groups that are given direct training.

A taped recording of our talking for a week, played back, would convince most of us of the need for training in listening. Repetitiousness and useless questions would be in evidence. A little more listening instead of so much talking would help us learn more from each other. In the home, listening is a sweet virtue. Clerks waiting on customers can "listen" money into the till of the business they serve. Meetings and conferences can be made twenty-five to forty percent more fruitful through good listening habits.

Carl Rogers suggests one simple test of listening with understanding, to be applied the next time you get into an argument with wife, husband, businessman, friend, or foe. Before you speak for yourself, do you ask for and listen to a restatement of the ideas and feelings of the other person to that person's satisfaction? Do you say, "Tell me again, from where you sit, just exactly what you have in mind"? This is difficult to do, but it increases the listening and decreases opinionating. It is also an acid test of one's desire to listen with understanding.

The simple game of "Simon says, 'Thumbs up'" proves the natural inclination to follow what one sees rather than to listen to what is said.

Excellent tests of listening comprehension are found on the market. They test the individual's ability to recall, to follow directions, to recognize words, and to comprehend lectures.

The idea that good listening depends entirely upon the effective speaker is not true. Thoreau said, "It takes two to speak a truth, one to speak and another to hear." Listeners greatly influence speakers. An expectant, cooperative, responsive listener induces an ordinary speaker to communicate with improved effect, and the listener has the chance of receiving a more stimulating, meaningful message because of his listening attitude.

After long experience in studying good and poor listeners, Ralph G. Nichols summarized the components of effective listening. Here are some of them:

1. *Those who brought interest to the topic at hand were more effective listeners.*

The poor listener is one who develops the habit of frequently finding things dry. The beginning of good listening is essentially a matter of attitude.

If speakers and subjects repel or bore, how can we work on our attitudes? Take attendance at a sacrament meeting, for example. Nichols suggests that we

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question ourselves. Here are a few questions family members might ask themselves before leaving for the meeting.

What motives do we have in going to the meeting? (Answer this sincerely and honestly.) Is it to do as the Lord has asked us to do? Is it to partake of the sacrament and renew our promises to God to serve him? Is it to remember what the Savior sacrificed for each of us? Is it to pray for those who will guide the service and for those who participate in it?

Good listeners will say, "Listening is the one best way to acquire knowledge. I will analyze the words that are spoken, reinforce the good ideas I have, and screen out anything mediocre or useless. I will never forget that *success is not always as dependent on what I already know as upon what I am adding to what I know!*"

2. *A good listener adjusts to the person addressing him.*

Our attitude toward the speaker directly affects him and us. What do we do when the one who is speaking to us seems inadequate? Do we tune him out? The good listener says, "No." *Learning takes place within the listener's own mind and heart.* The message the speaker is trying to impart is more important than his language or mannerisms. We share with the talker the responsibility for the success or failure of the talk. We should look directly at the speaker, weak or strong, and indicate by our posture and attitude that his efforts are our sincere concern. We listen with our whole being. We listen with the Holy Ghost as our teacher and helper.

3. *Effective listening is hard work.*

Healthy Latter-day Saints who lie in bed listening to general conference are generally poor listeners. There is merit in assuming the posture of good listening. We cannot listen if we are worn out physically and are trying to get caught up on needed rest. We cannot fake the giving of real attention. It involves the expenditure of nervous energy.

4. *Do not tolerate distracting listening situations.*

Noises, poor ventilation, inaudible speakers are not tolerated by the good listener. He tries to do something about them. If he can't

hear, he sits in the front seat. If ventilation is bad, he opens the window. "Deadpan listeners reap no inspiration," according to Lewis Nichols.

5. *Adjust to psychological deaf spots.*

Words like "Yankee," "Jew," "nigger," "Red," "Beatle," "repent" may be troublemakers for poor listeners. These or other words used by the speaker arouse them emotionally with an image that blacks out what the speaker is saying. Each listener should be aware of the words which, when spoken, impede his learning. Analyze them rationally. They really need not bother any trained listener.

6. *Wait until a point is understood before judging.*

Because they may disagree with the point made by the speaker, poor listeners rule out what follows. They spend the rest of the time preparing a rebuttal or figuring out the hurt done to their pet ideas. Control evidenced by the withholding of judgment is a skill that can be acquired through practice in "hearing the man out."

7. *Look for the main drift in the speaker's talk.*

Good listeners ask, "What is the main idea the individual is trying to express?" Poor listeners look only for isolated details.

8. *Taking and using notes is important.*

A few well-chosen notes are a part of good listening, and reflection on these notes makes listening creative and fruitful. Voluminous notes may actually cut down good hearing.

9. *Use the differential between thought and speech speeds.*

We speak about 125 words a minute but think three times that fast. For the undisciplined listener this differential is a time of wool-gathering and hence causes a reduction in listening comprehension. The good listener uses this time lag to identify the kind of material the speaker is using to support his talk, to recapitulate, to anticipate the speaker's next point, and to search for hidden meanings.

We see from the hand of experts how listening can be improved. To Latter-day Saints the grand key to listening is an understanding, appreciative mind and heart. One hears better when he loves God and his fellowmen, has received the

Holy Ghost as a teacher, and keeps the commandments of God.

Those not in tune with God are dull of hearing. They cannot be taught of him. There is a great gulf fixed between them and their learning, as Abraham testified when he listened to the sad, but now wiser, rich man plead for an angel to go down to earth to warn his disobedient brethren of the commandments that they should keep. He felt that they would listen to an angel more readily than to Moses on earth. The answer of Abraham was, "If they hear not . . . the prophets, neither will they be persuaded, though one rose from the dead." (Luke 16:19-31.)

Listening to God with understanding means that we appreciate his point of view. We sense, in a measure, how he perceives the world. We want to know and keep his commandments. We know the personal meaning all of our actions have for him. We know that, as our Father, he has a great listening mind and heart. Because of this, we love him. We listen to each other with more faith and intelligence. We learn more.

The results of good listening are measured by a man's total behavior, for he is the sum total of his listening habits. It is shown in the way he acts, the things he says, the way he feels, and to what and to whom he listens. This man's learning experiences are rich and fruitful. He has wide interests in all the problems of his fellowmen, and he does something about them. Truly, "the hearing ear, and the seeing eye, the Lord hath made even both of them." (Proverbs 20:12.)

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These Times

(Continued from page 261)

Diego Garcia, an atoll, may become a new Anglo-American link in the effort to transmute the nineteenth century's security system into the twenty-first century's needs. It could become an air base in the Indian Ocean, a satellite-tracking station, a weather and scientific observation post.

What is the new, the present, security system that has replaced the old? First, there are many new neutral states. There is an American interest in them that may help guarantee neutrality and safety.

The presence of Americans at

Japanese naval bases at Yokohama and Sasebo, Korea, Okinawa, Formosa, Thailand, Pakistan, Turkey, the Mediterranean, Libya, and in Spain also bolsters these new nations and, to a degree, has replaced the older British-French-Dutch positions. Air power has replaced sea power. Sea power meant "amphibious" relations with Asia and Africa—on land as well as on the oceans and at the ports. An additional landing strip on Diego Garcia helps sustain the global security system in which we have matured. It gives comfort to the satellite-tracking stations so necessary in Africa, the Indian Ocean and elsewhere, to astronomical and space efforts.

War in Vietnam takes place in this context, in the context of Diego Garcia and the necessity for ocean commerce, for friendly ports as part of a friendly world.

Our western breed of maritime men is known to Chinese history and literature as "sea barbarians." If, instead of plying their junks in the Indian Ocean, the Chinese had been the world-roving seamen that the Portuguese, Spanish, Dutch, French, British, and Americans have been, this article might have been written in Mandarin Chinese instead of English. Whether English remains as a *lingua franca* of the future may depend upon events in the Indian Ocean.

Spiritual Communication

(Continued from page 276)

as our Eternal Father—the father of our spirits, a loving parent interested in his children as individuals, even as we are interested in our own children. Paul held that such belief is essential to true prayer, for he said: "... he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." (Hcb. 11:6.)

It is also clear from the scriptures that one must pray in faith. It is apparent that there is a direct relationship between the strength of one's faith and the effectiveness of his prayer. There is, however, a principle associated with this matter of faith that we should all understand. I used to feel that if I could develop enough faith, I could receive in every instance exactly what I prayed for. This belief was based upon such scriptures as Matthew 17:20, in which Jesus said to his disciples, "If ye have faith as a grain of mustard seed ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you." But at that time I had not learned that this promise was made upon the implied condition that one's request be made in harmony with the will of God.

We learned this principle in our home through a rather trying experience. During the early years of our married life, my wife and I intensely desired a particular blessing that we thought would be a

great blessing, and we set about to obtain it by faith. We asked, we believed, we thought we had faith, but though we fasted often and prayed fervently, the years rolled by without bringing us the object of our prayers.

Finally we concluded that there must be something that we had not fully understood. Further research and prayerful study of the scriptures revealed the fact that we were not giving proper consideration to the will of the Lord, that we were concentrating our faith and prayers solely upon receiving the particular thing which by predetermination we had set our hearts upon. We had to reconsider the conditions of the promise. We found that Jesus had stated them in full in several places. For example, to the Nephites he said, "... whatsoever ye shall ask the Father in my name, *which is right*, believing that ye shall receive, behold it shall be given you." (3 Nephi 18:20. Italics added.) In the light of this and other scriptures, we came to realize that pending the time we could know what is right and what is expedient, we had to learn to be as earnest in praying "if it be thy will" as we were in presenting our request.

We further learned that the time will come when we shall know the will of God before we ask, and then everything for which we pray will be right and expedient. And that will be when, as a result of righteous living, we shall so enjoy the companionship of the Holy Spirit that he will dictate what we ask.

On this point the Lord has said:

"And if ye are purified and cleansed from all sin, ye shall ask whatsoever you will in the name of Jesus and it shall be done.

"But know this, it shall be given you what you shall ask." (D&C 50:29-30; also D&C 46:30 and Helaman 10:5.)

I know from my own experience that prayer is the pathway by which we may come into contact with God and receive direction from him. There have been times in my life when it was very difficult for me to get through to the Lord and when I've had to fast and pray for periods each week over long months of time. But it can be done, and you can pray to the Father and receive help in your problems. One need not make serious mistakes in life. If you can learn to walk by the Spirit, you can make every decision in your life correctly.

Distinguishing True Revelation

The Lord has given us several tests by which we may know when we have that Spirit. By revelation through the Prophet Joseph, the Lord revealed to Oliver Cowdery a very simple test. Oliver wanted to translate the Book of Mormon records and the Lord finally gave his consent. But Oliver didn't translate because he didn't work hard enough. When he complained that the Lord had withdrawn from him the gift to translate, the Lord said:

"Do not murmur, my son, for it is wisdom in me that I have dealt with you after this manner.

"Behold, you have not understood; you have supposed that I would give it unto you, when you took no thought save it was to ask me.

"But, behold, I say unto you, that you must *study it out in your mind*; then you must *ask me if it be right*, and if it is right I will cause that your *bosom shall burn within you*; therefore, you shall feel that it is right.

"But if it be not right you shall have no such feelings, but you shall have a stupor of thought. . . ." (D&C 9:6-9. Italics added.)

Study your problems, and prayerfully make a decision. Then take that decision and say to the Lord, in simple, honest supplication, "Father, I want to make the right decision. I want to do the right thing. This is what I think I should do; let me know if it is the right course." Doing this, you can get the burning in your bosom, if your decision is right. If you do not get the burning, then change your decision and submit a new one.

This is the kind of revelation we can all live by. As a matter of fact, without the gift of revelation, which is one of the gifts of the Holy Ghost, there could be no Church of Jesus Christ. This is apparent from the obvious fact that in order for this Church to exist, there must be a society of people who individually have testimonies that Jesus is the Christ. According to Paul, such testimonies are revealed only by the Holy Ghost, for he said, ". . . no man can say [know] that Jesus is the Lord, but by the Holy Ghost." (1 Cor. 12:3.)

Wherever and whenever revelation is operative, manifestations of other gifts of the Holy Ghost are prevalent. This has been so in all dispensations. Among the gifts of the spirit manifest in the apostolic Church, Paul lists wisdom, knowledge, faith, healing, working of miracles, prophecy, discerning of spirits, diverse kinds of tongues, and the interpretation of tongues. (1 Cor. 12:8-10.) The New Testament records numerous examples of the manifestations of these gifts.

The Prophet Joseph translated the Book of Mormon by the gift of the Holy Ghost. The directions to him to organize the Church came in like manner. Within a year from the organization of the Church, the Lord set forth in a revelation the

gifts that were to be enjoyed in the restored Church. He named all those listed by Paul, to which were added the following:

"To some it is given by the Holy Ghost to know that Jesus Christ is the Son of God, and that he was crucified for the sins of the world.

"To others it is given to believe on their words, that they also might have eternal life if they continue faithful.

"And again, to some it is given by the Holy Ghost to know the differences of administration. . . .

"And . . . to some to know the diversities of operations, whether they be of God. . . ." (D&C 46:13-16.)

By this statement it appears that there are some apparently supernatural manifestations that are not worked by the power of the Holy Ghost. The truth is that there are many which are not. The world today is full of counterfeits. It has always been so. The Savior himself said, ". . . there shall also arise false Christs, and false prophets, and shall show great signs and wonders, inasmuch, that, if possible, they shall deceive the very elect, who are the elect according to the covenant." (Joseph Smith 1:22.) Those "who are the elect according to the covenant" are members of the Church, so we ourselves are on notice to beware.

This brings us to a most important consideration. Believing as we do in all the gifts named in the 46th section of the Doctrine and Covenants, and knowing that there are counterfeits to them, how are we to distinguish between the true and the false, the genuine and the counterfeit? I shall suggest a few tests which, if applied, will prove of great value in making the distinction.

In May 1831, the Prophet Joseph Smith received instructions from the Lord for the benefit of some elders who "did not understand the manifestations of different spirits abroad in the earth. . . ."

"Wherefore, I the Lord ask you

SPACE PROBLEMS

BY VIRGINIA BLANCK MOORE

*While others talk of outer space
And by orbitings are thrilled,
A mother ponders inner space
And how to keep it filled.*

this question—unto what were ye ordained?

"To preach my gospel by the Spirit, even the Comforter which was sent forth to teach the truth.

"And then received ye spirits which ye *could not understand*, and received them to be of God; and in this are ye justified?" The implied answer was that they were not justified.

". . . he that receiveth the word by the Spirit of truth receiveth it as it is preached by the Spirit of truth?"

"Wherefore, he that preacheth and he that receiveth, *understand* one another, and both are *edified* and rejoice together.

"And *that which doth not edify is not of God*, and is darkness." (D&C 50:13-15, 21-23. Italics added.)

The two keys here, then, are to consider further only that which can be comprehended and to determine whether the alleged supernatural manifestation or teaching is edifying.

The next rule is to find out whether the purported representative of God follows the divinely established procedure. Has he himself received the gift of the Holy Ghost through the prescribed ordinances? If he has not, then his works, whatever they may be, are not the manifestations of the Holy Spirit. There is but one way to obtain the gift of the Holy Ghost. That way is through the prescribed ordinances of baptism by immersion for the remission of sins and the laying on of hands for the gift of the Holy Ghost. Said the Prophet Joseph: "Baptism is a holy ordinance preparatory to the reception of the Holy Ghost; it is the channel and key by which the Holy Ghost will be administered.

"The gift of the Holy Ghost by the laying on of hands, cannot be received through the medium of any other principle than the principle of righteousness. . . ." (*Documentary History of the Church*, Vol. 3, p. 379.)

Righteous men who bear the Holy Priesthood of the living God and who are endowed with the gift of the Holy Ghost magnify their callings circumspectly and in all humility. Such are the only men upon the earth with the right to receive and exercise the gifts of the Spirit. They will not spectacularly advertise their divine power nor



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As a special test for the members of the Church by which claims to doctrines and their interpretations may be known, the Lord made it clear that there is never more than one man on earth at a time authorized to receive revelation for the Church. A few months after the organization of the restored Church, Hiram Page had in his possession "a certain stone, by which he had obtained certain 'revelations' concerning the upbuilding of Zion, the order of the Church, etc." All of these were entirely at variance with the order of God's house, as laid down in the New Testament, as well as in Joseph's revelations. "Finding . . . that many, especially the Whitmer family and Oliver Cowdrey, were believing much in the things set forth by this stone," says Joseph Smith, "we thought best to inquire of the Lord concerning so important a matter; and . . . we received the following:

"... behold, verily, verily, I say unto thee, no one shall be appointed to receive commandments and revelations in this church, excepting my servant Joseph Smith, Jun. . . .

"And thou shalt be obedient unto the things which I shall give unto him. . . .

"And thou shalt not command him who is at thy head, and at the head of the church;

"For I have given him the keys of the mysteries, and the revelations which are sealed until I shall appoint unto them another in his stead." (*DHC*, Vol. I, pp. 109-111; *D&C* 28:2-3, 6-7.)

The President of The Church of Jesus Christ of Latter-day Saints is God's only mouthpiece on the earth. Only he may declare the mind and will of the Lord to the people.

Finally, and most important, "be virtuous and pure; be men of integrity and truth; keep the commandments of God; and then you will be able more perfectly to understand the difference between right and wrong—between the things of God and the things of men; and your path will be like that of the just, which shineth brighter and brighter unto the perfect day." (Joseph Smith, *DHC*, Vol. 5, p. 31.)

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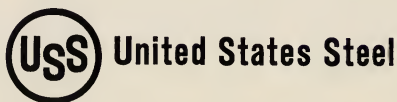
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- ☐ increased 15%
- ☐ increased 10%
- ☐ increased 5%
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- ☐ stayed steady

The U. S. Government regularly publishes an official Index of Finished Steel Prices.

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Four-point Program Launched for BETTER MOTION PICTURES

"The Sound of Music" Chosen Family Movie of the Year

● *The Improvement Era* is pleased to launch here-with a four-pronged program in the field of motion pictures to support and give added impetus to the Church's fight against pornography. (Please see statement by the First Presidency on page 264 of this issue.)

This program will consist of (1) a monthly motion picture review department in the magazine, (2) the joining with other church agencies to make an annual award for the best family picture of the year, (3) the encouraging of church members to raise their voices in a demand for a return to decency in the motion picture industry, and (4) the reporting of successes communities are having in their fight against this growing menace.

The problem of undersirable motion pictures is a real one in and out of the Church. Educators, social scientists, religious spokesmen, journalists, and public leaders have decried the degrading influence that motion pictures are exerting on our society. Numerous requests have come to the *Era* from individuals as well as organized groups of the Church requesting aid with this problem. We feel the efforts announced here will be helpful.

The motion picture review department in the *Era* will be conducted by Howard Pearson, widely read and highly respected motion picture and television columnist for the *Deseret News* and winner of the Boyd Martin award for the nation's most "outstanding motion-picture page." Each month the *Era* will print a list of films judged most worthy of family patronage along with brief reviews of the best of the new family pictures.

The Improvement Era is not unaware of the problems involved. Seldom does a motion picture conform to all church standards, so films listed as worthy of consideration for family viewing may not necessarily meet all church standards in every respect. However, every effort will be made to search out, review, and list the films that may be considered least objectionable for family entertainment.

To help form a united front in encouraging the production of more desirable motion pictures, *The Improvement Era* has joined with the *Deseret News*, Brigham Young University, and KSL Radio and Television to make an award to the delightful picture *The Sound of Music* as the best family movie released in 1965. The award will be presented to Twentieth Century-Fox representatives at an honor banquet and ceremony to be held at Brigham Young University March 31.

The studio will be represented by Harry Sokolov, executive assistant to Richard D. Zanuck, studio chief, and Charmian Carr, who played the role of the sixteen-year-old girl in the movie.

Of this year's award-winner Mr. Pearson writes:

"*The Sound of Music* embodies elements that should appeal to all members of the family. It has memorable music, breathtaking scenery, and a wholesome story with features of human nobleness. It leaves the heart singing and touches the soul.

"The highlights of the film are many: There are heart-warming scenes between the female lead, Julie Andrews, and the children, such as when she comforts them during a thunderstorm, and as she tries to convince them that she is their friend, that she loves them.

"There is clean comedy—no smut, no double meanings, no suggestiveness. There is a wonderful puppet show. There is love of country, love of life, and haunting, inspiring music that lifts one to noble contemplation."

We sincerely compliment the producers and directors of *The Sound of Music*. We suggest that *Era* readers everywhere write to Twentieth Century-Fox Film Corporation, Beverley Hills, California, encouraging them to produce more pictures of this type. A flood of letters cannot help but do good.

We further hope that *Improvement Era* readers will make wise use of the new "Best of Movies" section in the *Era*, and will watch *Era* pages in future months for articles on the fight against evil motion pictures and other forms of pornography.

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Joseph Smith as a
Public Speaker
(Continued from page 279)

mystic sophistries around the gospel truths, which I anticipated, he glided along through a very interesting discourse with all the care and happy facility of one who was well aware of his important station and his duty to God and Man."¹³

Two men who were perhaps Joseph Smith's most famous visitors stopped at Nauvoo just forty-three days before his assassination. One was Charles Francis Adams, son of former President John Adams, who was later to distinguish himself as a scholar and statesman. His companion was Josiah Quincy, who was to become mayor of Boston, Massachusetts, in 1845. Quincy kept a record of his visit, and his account provides us with an impartial view of the Prophet's speaking. He described Joseph Smith as:

"A hearty, athletic fellow, with blue eyes standing out upon his light complexion. . . . a fine-looking man is what the passerby would instinctively have murmured upon meeting the remarkable individual who fashioned the mold which was to shape the feelings of so many thousands of his fellow mortals."¹⁴

As he conversed with the Mormon leader, Quincy noted:

"One could not resist the impression that capacity and resource were natural to his stalwart person. . . . He seemed endowed with that kingly faculty which directs, as by intrinsic right, the feeble or confused souls who are looking for guidance."

In the afternoon, at the request of the party's guide, President Smith preached to his guests. He went to the front step of the house and addressed a group of about 100 passersby. A Methodist minister who had been accompanying the party of tourists began to heckle the Prophet. Quincy reported that the minister objected to President Smith's statement that baptism is essential for salvation, citing as an example the thief on the cross (with Jesus). President Smith tactfully but effectively pointed out that when the Savior promised the thief "This day thou shalt be with me in paradise," the Lord had meant only that the thief would accompany him to the world of departed spirits. "The other objections of his antagonist were parried

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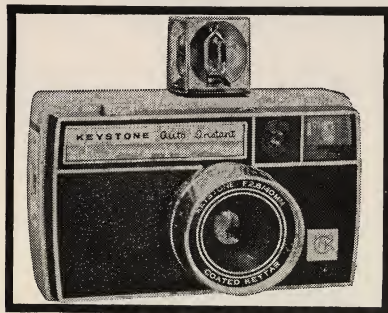
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with a similar adroitness," Quincy related, and, after a few more such disputes, the commentator concluded that the Methodist preacher was obviously "no match for the head of the Mormon Church."

After spending a number of days with his unique host, Quincy closed his commentary on Joseph Smith with these words:

"Who can wonder that the chair of the National Executive had its place among the visions of this self-reliant man? He had already traversed the roughest part of the way to that coveted position. Born in the lowest ranks of poverty, without book learning and with the homeliest of all human names, he had made himself at the age of thirty-nine a power upon the earth. Of the multitudinous family of Smith from Adam down (Adam of the 'Wealth of Nations,' I mean) none so won human hearts and shaped human lives as this Joseph. His influence, whether for good or evil, is potent today and the end is not yet.

"I have endeavored to give the details of my visit to the Mormon Prophet with absolute accuracy. If the reader does not know just what to make of Joseph Smith, I cannot help him out of his difficulty. I myself stand helpless before this puzzle."¹⁵

In describing the Prophet's style of speech, Quincy observed that he spoke with the fluency and fervor of "a camp-meeting orator."¹⁶ Latter-day Saints who heard him preach also commented on his vigorous delivery. The clerk of the Nauvoo Legion reported that on September 11, 1841, Lieutenant General Smith reviewed the troops and afterward "delivered a military speech in his usual energetic style." On another occasion he delivered "a spirited and patriotic address" to that same body. He always spoke loud enough to be heard easily—no small feat when we consider that some of his audiences were very large. Also such addresses as his famous "King Follett Sermon" were long by any standards—some lasting as long as three hours or more. When speaking to large groups for such long periods, he would often strain his vocal equipment so badly that he could not speak again in public for more than a week.¹⁷

The Prophet was easy to listen to, for he had an amazing knack of

reducing complex ideas to the most understandable terms. Brigham Young declared, "What a delight to hear brother Joseph talk upon the great principles of eternity: He would bring them down to the capacity of a child, and he would unite heaven with earth."¹⁸ Parley P. Pratt described his manner of speaking in these words:

"His manner was easy and familiar . . . and his language abounding in original eloquence peculiar to himself—not polished—not studied—not smoothed and [polished and] softened by education and refined by art: but flowing forth in its own native simplicity, and profusely abounding in variety of subject and manner. He interested and edified while, at the same time, he amused and entertained his audience: and none listened to him that were ever weary with his discourse. I have known him to retain a congregation of willing and anxious listeners for many hours together, in the midst of cold or sunshine, rain or wind, while they were laughing at one moment and weeping the next. Even his most bitter enemies were generally overcome, if he could once get their ears."¹⁹

President Smith not only showed a keen interest in the usual methods of public speaking—he encouraged debating clubs and public debates on secular topics as well. He noted in his journal in February 1842:

"In the evening attended a debate. At this time debates were held weekly and entered into by men of the first talents in the city, young and old, for the purpose of eliciting truth, acquiring knowledge, and improving in public speaking."²⁰

Joseph Smith's speaking career, then, was varied. While as a youth he spoke effectively to small groups of intimate friends, he was rather shy and retiring when speaking to groups of strangers. This was so notable that the Lord called Sidney Rigdon as the Prophet's spokesman for a number of years. However, as time went on, President Smith gained more and more power in preaching, and his dependence on Rigdon decreased proportionately.

One of the outstanding features about Joseph Smith's speaking was his appearance while under the spirit of inspiration. Scores of

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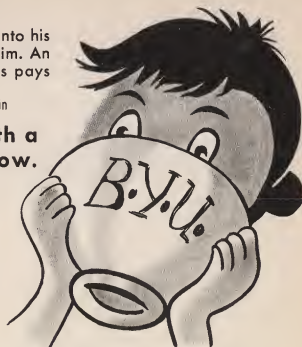
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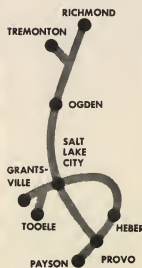
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disciples testified that an ethereal aura settled over him and lighted his countenance when the Holy Ghost inspired him.

Although his sermons in Nauvoo were often three hours in length or even longer, the Prophet's speeches were almost impromptu. He felt that earnest study, sincere prayer, and living a worthy life would bring him inspiration in the moment it was needed, although he certainly did not discourage formal preparation by others.

His impression upon the religious world in his day and ours is profound. Josiah Quincy capsulized the Prophet's impact on future generations when he wrote:

"It is by no means improbable that some future textbook, for the use of generations yet unborn, will contain a question something like this: What historical American of the nineteenth century has exerted the most powerful influence upon the destinies of his countrymen? And it is by no means impossible that the answer to that interrogation may thus be written: Joseph Smith, the Mormon Prophet."²¹

Without doubt one of the great leadership characteristics that Joseph Smith exercised in gaining his eminent place in religious and social history was his unceasing diligence in cultivating the art of

public speaking so that he could effectively serve as God's spokesman to this generation.

²⁰O. Turner, *History of the Pioneer Settlement of Phelps and Gorham's Purchase*, p. 214.

²¹John Henry Evans, *Joseph Smith, An American Prophet* (New York: The Macmillan Company, 1946), p. 36.

²²Exod. 4:10.

²³Nephi 3:17. Italics added.

²⁴D&C 100:9.

²⁵Joseph Smith, *History of the Church*, (Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1949), Vol. 1, pp. 421-422.

²⁶Journal of Jared Carter, Report of conference, June 3-8, 1831.

²⁷John A. Widtsoe, *The Discourses of Brigham Young* (Salt Lake City: Deseret Book Company, 1951), p. 142.

²⁸*History of the Church*, Vol. 5, p. 529.

²⁹*Ibid.*, Vol. 3, p. 384.

³⁰*Ibid.*, Vol. 4, p. 11.

³¹Parley P. Pratt, *Autobiography of Parley P. Pratt*, Parley P. Pratt, Jr., ed., 5th ed. (Salt Lake City: Deseret Book Company, 1938), pp. 298-299.

³²*Times and Seasons*, 4, No. 13, May 15, 1843.

³³Josiah Quincy, *Figures of the Past: From the Leaves of Old Journals*, republished (Boston: Little, Brown and Company, 1926), p. 321.

³⁴*Ibid.*, p. 337.

³⁵*Ibid.*, p. 329.

³⁶Smith, *History of the Church*, Vol. 5, p. 529.

³⁷Widtsoe, *Discourses of Brigham Young*, p. 459.

³⁸Pratt, *Autobiography of Parley P. Pratt*, pp. 45-46.

³⁹Smith, *History of the Church*, Vol. 4, p. 514.

⁴⁰Quincy, *Figures of the Past*, p. 317.

ity, and your appreciation for human values. (See *You Can Learn to Speak*, chapter 14.)

A nationally respected company, recognized for its sound programs in training leaders, has published a book entitled, *The Knack of Selling Yourself*. It states: "Admit or publish no weakness concerning yourself. Never apologize for lack of preparation, never confess that you have nothing to say, and under no circumstance inform the audience you have a cold, a sore throat, a train to catch, or anything else that is negative. People everywhere take you at your own rating; one word, one syllable of negation will spoil your whole speech and unsell your audience on you."

Sound thinkers everywhere warn us against negativism, apology, and emphasis on self. Psychologists Morgan and Webb affirm: "Self-consciousness is merely thinking about yourself. To get over it, stop thinking about yourself. . . . If you are making a speech, think about what you are saying and the people to whom you are speaking and not about yourself, and you will not be self-conscious [nor petrified with stage fright, a condition so prevalent that it illustrates how universal is the suppression and inhibition of self-expression]. Self-consciousness is a form of conceit. People are not observing you with the interest you think. They are usually busy with themselves. Remember this and you will not be uncomfortable in their presence."

Elbert Hubbard pronounced: "The greatest mistake you can make in life is to be continually fearing you will make one." And Alexander Dumas created a gem of universal truth when he wrote: "A person who doubts himself is like a man who would enlist in the ranks of his enemies and bear arms against himself. He makes his failure certain by himself being the first to be convinced of it."

A pseudo humility in beginning a talk may have been practiced for so long that it is parroted or done because everybody else seems to be doing it. Many portray their weaknesses and shortcomings because they are consciously or unconsciously fishing for praise and compliments, which is hardly a sound expression of humility.

I'm making a great deal out of this crack in the bell of the "trum-

Communication from the Pulpit

(Continued from page 287)

presumptuous on the part of the speaker to suppose that his small failures have so much consequence that he must talk about them. Apologies cloud the mind with gloom and waste the speaker's prime opportunity to create a favorable and challenging response to himself and his message. If the speaker repeats trite petitions for prayers or the help of the Lord, he establishes himself as lacking in creativity or imagination. Furthermore, he posts notice that his mind is on himself—when it should be on bigger things.

Humility is misunderstood and often misrepresented. It does not mean that self-consciousness is the

truly distinguishing mark of a genuinely humble person. It is not a blatant and willful depreciation of his resources. To be humble is not to stoop until you are smaller than you are, but to stand at full height, recognizing God as the source of your powers. This recognition should not be expressed in words unless it can be done in a fresh manner, rather than obviously and routinely.

Self-respect is at a disadvantage because it is so often confused with self-conceit. To be humble, one is self-reverent, not abject. Study the challenging methods of beginning a talk, undeviatingly adhere to them, and you will convey to the audience your courage, your desire to communicate, your belief in your ideas, your insights into reality and truth, your optimism, your integ-

pet." But negative, apologetic openings are such a universal blight on our church talks that the practice should be frowned on by all of us and stopped, for at least one important reason: *If we create a loophole for escape into mediocrity, we are more likely to sustain a less than decent effort to do our best and readily excuse ourselves for being mediocre, rather than make an honest attempt to be creative.*

Even God has said some significant things on this subject. So that we would spend less of our precious time on trivia—cheap shows, TV, funny books, sexy literature, and the pursuit of excessive pleasure—passages in the Doctrine and Covenants admonish us in stark, clear words to be instructed in "things both in heaven and in earth, and under the earth; things which have been, things which are, things which must shortly come to pass; things which are at home, things which are abroad; the wars and the perplexities of the nations, and the judgments which are on the land; and a knowledge also of countries and of kingdoms—

"That ye may be prepared. . . ." (D&C 88:79, 80.)

By following this admonition, apology shouldn't be necessary. We should be able to "go forth in the power of my Spirit, preaching . . . in my name, lifting up your voices as with the sound of a trumpet, declaring my word like unto angels of God." (D&C 42:6.) The words *trump* and *like unto the angels of God* ought to give us all pause to think and impel us to spend a little time perfecting our gifts, for section sixty does unequivocally declare that each of us has this talent. "But with some I am not well pleased, for they will not open their mouths, but they hide the talent which I have given unto them, because of the fear of man. Wo unto such, for mine anger is kindled against them." (D&C 60:2.)

In this decisive vein, Brigham Young also admonished the Saints: "Some of our most eloquent and interesting speakers would rather do almost anything than speak to the congregations that assemble here. That diffidence or timidity we must dispense with. When it becomes our duty to talk, we ought to be willing to talk. . . ."

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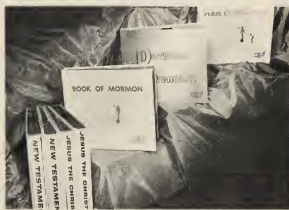
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I put up with it. I wish they could see and understand that they have had advantages . . . —that they have been greatly blessed, and *should never complain*, but should stand up here and exercise themselves according to the best of their ability, and do all the good possible for them to do. . . .

"If persons lose confidence in themselves, it takes away the strength, faith and confidence that others have in them; it leaves a space that we call weakness."

Finally, don't mistake excitement for fear. Too many of our church speakers constantly make the mistake of habitually interpreting the feeling of excitement that they experience before an audience as anxiety and fear and as a sure proof of inadequacy. Edginess is the price you pay for being a race horse instead of a cow. Heed the sensible philosophy of Robert Frost: "All the fun's in how you say a thing." The New England poet was emphasizing that speaking is fun, and that ideas can be expressed in a colorful, inspiring manner as well as in a dull and prosaic fashion. The trumpet may have a vibrant, challenging, inspiring sound, and so may a speech!

³See the author's *You Can Learn to Speak*, chapters 1 to 7, for instructions on filing materials, overcoming fear, and speaking conversationally.

⁴Harold P. Zelko, "How to Be a Better Speaker," *Nation's Business*, April, 1965, p. 94.

⁵Ralph S. Pomeroy, *Today's Speech*, Nov. 1963, p. 17.

⁶Quoted by Ben Padrow in *Today's Speech*, Feb. 1962, p. 9.

⁷James T. Mangan, *The Knack of Selling Yourself* (Chicago: The Dartnell Corporation, 1938), p. 41.

⁸John I. B. Morgan and Ewing T. Webb, *Making the Most of Your Life*, (N.Y.: Ray H. Long and Richard R. Smith, 1932), p. 224.

⁹*Journal of Discourses*, Vol. 6, p. 93; Vol. 5, p. 97; Vol. 4, p. 79. (Italics added).

It matters not whether you or I feel like praying, when the time comes to pray, pray. If we do not feel like it, we should pray till we do. . . . You will find that those who wait till the Spirit bids them pray will never pray much on this earth. . . . —President Brigham Young

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How to Communicate The Gospel

(Continued from page 281)

hearts of receptive people everywhere. As Jesus said, "My sheep hear my voice . . ." (John 10:27), and his voice is the voice of testimony, the voice of the Spirit, the still small voice which bears record to the spirit within man.

To those called into his ministry, the Lord says: ". . . ye are my witnesses . . . that I am God." (Isa. 43:12.)

After appearing in resurrected glory to his ancient disciples, after letting them feel the nail marks in his hands and in his feet, after eating before them to show the corporeal nature of his body, and after expounding all things unto them concerning his resurrection, Jesus said: "And ye are witnesses of these things." (Luke 24:48.)

In sending the apostles of old forth to carry his message of salvation to the world, he said: ". . . ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." (Acts 1:8.)

The same decree is in force today. To us the Lord says: ". . . remain steadfast in your minds in solemnity and the spirit of prayer, in bearing testimony to all the

world of those things which are communicated unto you." (D&C 84:61.)

It is eternally and everlastingly the same. In all ages and in all dispensations, the Lord uses witnesses. They are commanded to testify from personal knowledge of the plan of salvation. Their testimony is binding upon the world.

Thus we find Paul counseling Timothy: "Be not thou therefore ashamed of the testimony of our Lord . . ." (2 Tim. 1:8.)

Thus we find Alma saying to the Nephites, after teaching various gospel truths: "And this is not all. Do ye not suppose that I know of these things myself? Behold, I testify unto you that I do know that these things whereof I have spoken are true. And how do ye suppose that I know of their surety?"

"Behold, I say unto you they are made known unto me by the Holy Spirit of God. Behold, I have fasted and prayed many days that I might know these things of myself. And now I do know of myself that they are true; for the Lord God hath made them manifest unto me by his Holy Spirit; and this is the spirit of revelation which is in me." (Alma 5:45-46.)

To merely the difference between merely teaching and both teaching and testifying, let us take a simple illustration. Let us suppose Peter

had gone forth to teach only, without making himself a personal witness of the truth of his teachings. In such a situation he might have quoted the ancient scriptures, such as those in Isaiah 53. With complete accuracy he would have explained that Jesus was "despised and rejected of men," that he was "a man of sorrows, and acquainted with grief," that "he hath borne our griefs, and carried our sorrows," that "he was wounded for our transgressions," that "the Lord hath laid on him the iniquity of us all," and so forth.

After such a sermon almost every Jew would say: "You have quoted Messianic prophecies, it is true; but they were not fulfilled in Jesus. These prophecies mean someone else; you don't interpret the scriptures correctly." In effect they would be doing what the professors of religion were doing in the day of Joseph Smith—interpreting "the same passages of scripture so differently as to destroy all confidence in settling the question by an appeal . . . to the scriptures." (Joseph Smith 2:12.)

But on the other hand, the Apostle Peter would have raised himself above the arena of contention if he had first taught what Isaiah had to say about the promised Messiah and then (following the pattern set by Alma) said: "But this is not all. I know these things are true because God has revealed them to me. I know that Jesus is the Messiah and that he was resurrected because I stood in the upper room and felt the nail marks in his hands and feet and saw him eat food." No one could respond that he did not interpret the scriptures correctly. His hearers could say: "You're mad; you're insane; you're deceived," but they would have no issue to debate. A testimony can only be accepted or rejected; it is not the subject for dispute. It is either true or it is false, and that ends the matter.

In the light, then, of these general principles of teaching and testifying, let us summarize what members of the Church should do to fulfill their covenant to be true witnesses of Christ and his work:

1. Study the gospel. "Search the scriptures. . . ." (John 5:39.) Read the Book of Mormon. Qualify as one who can teach intelligently. "Seek not to declare my word, but first seek to obtain my word, and

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BY JEANNETTE H. DEMARS

*The air hangs heavy as a shroud, and still.
No small night creature stirs within the gloom
Where deep beneath the shadow of the hill
A sentry dozes by a lonely tomb.
Three crosses, stark and black against the sky,
Etched by the groping fingers of the dawn,
No longer lift their dreadful burdens high—
In shame bear witness mute of him now gone.
The woman falters; suddenly a scream
Of terror echoes on the morning air.
The sullen sentry, startled from his dream,
In panic flees the angel standing there.
The words are gently spoken, softly, clear:
"Lo, he is risen. Wherefore seek ye here?"*

then shall your tongue be loosed; then, if you desire, you shall have my Spirit and my word, yea, the power of God unto the convincing of men." (D&C 11:21.)

2. Get a testimony. Obtain the personal witness of the Spirit that the work is true. Know for yourself that Jesus is the Christ; that Joseph Smith is a prophet; that the gospel has been restored; that The Church of Jesus Christ of Latter-day Saints is God's kingdom on earth, the one and only place where salvation may be found.

3. Seek the Spirit. "And the Spirit shall be given unto you by the prayer of faith; and if ye receive not the Spirit ye shall not teach." (D&C 42:14.)

4. Pray. Ask God for the privilege of standing as a witness of his work. "And it shall come to pass, that if you shall ask the Father in my name, in faith believing, you shall receive the Holy Ghost, which giveth utterance, that you may

stand as a witness of the things of which you shall both hear and see, and also that you may declare repentance unto this generation." (D&C 14:8.)

5. Be proud of the name of Joseph Smith. Remember that God said to him: "... the pure in heart, and the wise, and the noble, and the virtuous, shall seek counsel, and authority, and blessings constantly from under thy hand." (D&C 122:2.)

6. Seek opportunity to tell others about the Church, about Joseph Smith, about the plan of salvation, about Christ and his redeeming grace—always speaking with "much assurance," always adding a personal witness, always testifying, always bearing your testimony.

7. Use the Book of Mormon, which itself is a written testimony of the divine Sonship of our Lord. Remember it was given to prove "that God does inspire men and call them to his holy work in this age

and generation, as well as in generations of old." (D&C 20:11.)

8. And finally—and this by way of warning—be courageous and bold (though not overhearing); be valiant in testimony, for salvation itself is dependent upon such a course. It is of the terrestrial kingdom—not the celestial—that the revelation says: "These are they who are not valiant in the testimony of Jesus; wherefore, they obtain not the crown over the kingdom of our God." (D&C 76:79.)

The way then is clear; the course is marked.

"... you are called to cry repentance unto this people.

"... how great will be your joy if you should bring many souls unto me!" (D&C 18:14, 16.)

The reward for keeping the covenant made in the waters of baptism is to "be redeemed of God, and be numbered with those of the first resurrection. ..." It is to "have eternal life." (Mosiah 18:9.)

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*Does Your Family
Talk in (Parentheses)?*
(Continued from page 283)

an angry expression of retaliation. If the receiver of a "parentheses message" is also tired or sensitive, he tends to magnify the degree of negative feeling perceived in the "parentheses message," thus intensifying the conflict even further. In any event, the hidden feelings expressed in such statements and questions become barriers to effective communication among family members. The more they occur without recognition, the more difficult it becomes for those involved to talk to each other. The more difficult it is to talk, the greater the emotional pressure that builds up.

What does a person do with the feelings of resentment that develop when he senses the hidden accusation of such statements? If he is a child, he may learn that it isn't safe to respond with his true feelings, because he is punished for reacting to the "parentheses message." Thus, he builds up his defenses against expressing real feelings; he becomes emotionally dishonest. Or if he is a teen-ager, he may learn that this is an indication that no one in the family likes him or appreciates him. This helps to isolate the adolescent. If it is the husband or the wife, he or she may begin to feel unloved and may retaliate with anger.

To avoid such a chain reaction in families, each member needs to learn how to state clearly and honestly how he feels. Parents can learn to recognize and express their frustrations and feelings of tiredness. The what, the why, and the wherefore of feelings being experienced need to be made clear. Then a child or any other person can deal directly with the message and not react to some vague or assumed accusation that may or may not be intended. The example provided by parents can be the basis for emotional honesty from the children.

In order to be emotionally honest, a person must listen to himself and examine carefully his tendencies to express his feelings in parentheses. If one family member is having difficulty in recognizing and expressing his true feelings, it helps for him to have an expression of concern from other family mem-



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bers who are genuinely interested. Parents can encourage children who are angry or upset to state their feelings instead of punishing them for acting them out. Acting out usually resolves itself when children can explain how they feel.

In many cases, being quiet and attentive can help a family member to examine difficult negative feelings. It also helps if you can learn to restate in your own words what the other person feels. This last response shows that you are interested and that you do care about his feelings. If you can also express in a direct way your own feelings, it will help other family members learn how it is done. For example, you might say, "I felt really upset at first, but now I can see how my actions made you angry."

Family members who become aware of the way in which their feelings influence their ability to communicate will be able to develop the insight necessary for an effective system of communication. Intelligent self-control is based upon one's awareness of which feelings are being controlled and for what purposes. Those families who have learned how to talk about both negative and positive feelings do not feel the need to fight about their feelings.

CHILD AND SPRING

BY LOUISE DARCY

*Child standing underneath a white
birch tree*

*Where emerald leaves are lovely in
the light,*

*Now you are one with the resurgent
spring,*

*With lilac bloom and tulips, gold
and white.*

*Above you, clouds sail down the
pale blue sky*

*And robin song is round you as you
stand.*

*A moment you wait poised and
motionless,*

*Then off you dart across God's
springtime land.*



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● If ever there should be an organized body of people on the earth dedicated to better communication, it is the body of The Church of Jesus Christ of Latter-day Saints.

The ancient prophets told of the famine of the Lord's words that

would come:

"Behold, the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord:

"And they shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the word of the Lord, and shall not find it." (Amos 8:11-12.)

Through the centuries of such "famine," prayerful, sincere people still received personal guidance. An example of such was an aged man by the name of Mason, who told Wilford Woodruff:

"I [Robert Mason] was carried away in a vision and found myself in the midst of a vast orchard of fruit trees. I became hungry and wandered through this vast orchard searching for fruit to eat, but I found none. While I stood in amazement finding no fruit in the midst of so many trees, they began to fall to the ground as if torn up by a whirlwind. They continued to fall until there was not a tree standing in the whole orchard. I immediately saw thereafter shoots springing up from the roots and forming themselves into young and beautiful trees. These budded, blossomed, and brought forth fruit which ripened and was the most beautiful to look upon of anything my eyes had

ever beheld. I stretched forth my hand and plucked some of the fruit. I gazed upon it with delight; but when I was about to eat of it, the vision closed and I did not taste the fruit.

"At the close of the vision I bowed down in humble prayer and asked the Lord to show me the meaning of the vision. Then the voice of the Lord came to me saying: 'Son of man, thou hast sought me diligently to know the truth concerning my Church and Kingdom among men. This is to show you that my Church is not organized among men in the generation to which you belong; but in the days of your children the Church and Kingdom of God shall be made manifest with all the gifts and the blessings enjoyed by the Saints in past ages. You shall live to be made acquainted with it, but shall not partake of its blessings before you depart this life. You will be blest of the Lord after death because you have followed the dictation of my Spirit in this life.'"

President Woodruff continues:

"When Father Mason had finished relating the vision and its interpretation, he said, calling me by my Christian name: 'Wilford, I shall never partake of this fruit in the flesh, but you will and you will become a conspicuous actor in the new kingdom.' He then turned and left me. These were the last words he ever spoke to me upon the earth. To me this was a very striking circumstance. I had passed many days during a period of twenty years with this old Father Mason. He had never mentioned this vision to me before. On this occasion he said he felt impelled by the Spirit of the Lord to relate it to me."¹

The vision of Joseph Smith in the spring of 1820,

Listen to the Whisperings



which ushered in the beginning of the restoration, was the first of a long series of communications from the Lord to the people of the earth in this dispensation. These communications had for their purpose:

a. The declaration of his person.

b. The truth of his gospel, which is the path men must take to enter his kingdom.

We can truthfully say that the Lord has fulfilled many prophecies revealed to the people in the latter days. He has also given a key by which we may communicate with him, or understand the messages already given. The authority to use this key is given to every member of the Church after baptism. This is, of course, the gift of the Holy Ghost. With this gift, our permanent and priceless possession as long as we are worthy to use it, we can have enlightenment on our personal affairs; and further, we can understand the truth contained in the messages of those who speak to us by the Holy Ghost.

In the 50th section of the Doctrine and Covenants, the Lord has made very clear the principle of communication between teachers and their students:

"Wherefore, I the Lord ask you this question—unto what were ye ordained?

"To preach my gospel by the Spirit, even the Comforter which was sent forth to teach the truth.

"And then received ye spirits which ye could not understand, and received them to be of God; and in this are ye justified?

"Behold ye shall answer this question yourselves; nevertheless, I will be merciful unto you; he that is weak among you hereafter shall be made strong.

"Verily I say unto you, he that is ordained of me

and sent forth to preach the word of truth by the Comforter, in the Spirit of truth, doth he preach it by the Spirit of truth or some other way?

"And if it be by some other way it is not of God.

"And again, he that receiveth the word of truth, doth he receive it by the Spirit of truth or some other way?

"If it be some other way it is not of God.

"Therefore, why is it that ye cannot understand and know, that he that receiveth the word by the Spirit of truth receiveth it as it is preached by the Spirit of truth?

"Wherefore, he that preacheth and he that receiveth, understand one another, and both are edified and rejoice together.

"And that which doth not edify is not of God, and is darkness.

"That which is of God is light; and he that receiveth light, and continueth in God, receiveth more light; and that light groweth brighter and brighter until the perfect day.

"And again, verily I say unto you, and I say it that you may know the truth, that you may chase darkness from among you. . . ." (D&C 50:13-25.)

At all times, each of us should be worthy to hear the whispering of the Holy Ghost for our personal guidance, to learn, and to teach truth and to bring us into communion with our Maker.

¹Matthias F. Cowley, *Wilford Woodruff, History of His Life and Labors* (Salt Lake City: The Deseret News, 1909), pp. 16-17.

of the Spirit

BY PRESIDENT
S. DILWORTH YOUNG
OF THE FIRST COUNCIL OF SEVENTY

The Presiding Bishopric's Page



John E. Griffith, bishop of the Westchester (New York) Ward, was born in Utah and is vice-president of American Foreign Steamship Company. He has served the Church previously as a Sunday School teacher, ward clerk, stake missionary, and high councilman.

TEEN-AGERS AND THE SPIRIT OF THE GOSPEL

A beautiful seventeen-year-old girl visited the New York World's Fair and entered the Mormon Pavilion. She listened attentively to the words of the missionaries. She watched the soul-stirring film that told of **Man's Search for Happiness**. In her heart she felt that her life and the lives of her loved ones would never be the same again. After telling her parents and her brother and his wife of her experience, she returned with them to visit the Mormon Pavilion. Their hearts, too, were touched, and the family requested that

missionaries call on them. In just a few short weeks, these five asked for baptism.

Such an experience as this has a special place in a bishop's book of memories—special because it marks what the Spirit of the Lord often does through teen-agers.

Another lovely teen-ager visited the Mormon Pavilion and quickly realized that something wonderful had come into her life that day. She filled out a referral card indicating her interest, and shortly thereafter missionaries called at her home. Initially her parents did not share her enthusiasm, and, in fact, they opposed her involvement; however, they soon acquiesced and gave their permission for her to receive instruction, and finally their approval for her baptism. Her spirit and her prayers could not be denied. And in time her parents will gratefully thank her for them. Still another fine family has joined the Church as a result of a teen-ager's conversion. The parents and grandmother were taught in turn and each joined the Church.

A young boy embraced the gospel and his sister followed him. Now both hope and pray that their widowed mother will accept these wonderful truths.

Yes, the gospel's spirit is undeniable—but equally undeniable is the spirit of the gospel as it shines from our Father's choice teen-agers.



"...when ye are in the service of your fellow beings..."



Israel Abbott, bishop of Philadelphia (Pennsylvania) Ward, is a native of Nevada and has lived a full life after having been reported missing in action in World War I. He is a former Sunday School

superintendent, branch president, counselor in a district presidency, and missionary.

I'M GLAD I TOOK TIME TO TELEPHONE!

As the new bishop of the far-flung Philadelphia Ward, one of my first desires was to track down and get acquainted with all the ward members. The unknown names on the list proved the biggest problem, and it was made more difficult by the sprawling city. It was like looking for a needle in a haystack.

One of the names on the list was a young man who was apparently a convert. An address and phone number were given, so I telephoned, only to find that it was not the person for

whom I was looking. It seems that someone had received a membership and checked the telephone directory for a name without bothering to see if it was the right person. Back to the membership record I went. The person I was looking for had been born in a suburb near Philadelphia. I checked the directory of the suburb and found two people with the same name. I chose the first one, telephoned, and asked if he knew of any member of his family who might be a Mormon. I thought I detected a gasp of joy on the other end of the line.

"I'm the man you're looking for," he exclaimed. "I'm so glad you finally called. I've been trying everywhere to find a branch of the Church. I was baptized in the service but couldn't find the Church after I returned home. I decided to sit tight and hope the Church would find me."

Although I was unable to see his face, I could detect the happiness and gratitude in his voice. I gave him the address and times of the meetings of his branch. Several months later at a baptismal service a young man approached me and said, "You're Bishop Abbott, aren't you? I'm so grateful for your call several months ago. My brother and sister-in-law are being baptized today. In a few weeks my wife will also be baptized. All this just because you took the time to telephone."

Their joy was evident—and so was mine.

ye are only in the service of your God." —MOSIAH 2:17

Spring

*Spring High . . . Spring Free . . .
. . . Spring Clean . . . Spring Forth*

TODAY'S FAMILY
FLORENCE B. PINNOCK,
EDITOR



●Spring is the dawn, the peep of day, the sunrise of seasons. This long-awaited period is a gift to man as a reward of valor. He has lived through the cold and bleakness of winter and now bounds into a season of light. Days begin earlier and nights are held back longer. The very air is fresh and has a buoyancy that is lacking in the other seasons.

This newness hundreds of years ago held an event never before enacted: Christ was resurrected; he lived again.

Easter and spring are token reminders of this. He lives eternally, and we too can live forever. Each day is a step, a smooth or rugged step, toward eternity.

To live well is to learn, to develop, and to grow. Many a person is born with a thirst for knowledge, and in every case, this person is curious. His might be a back-of-the-stove curiosity, just lukewarm; a

simmering curiosity, hot after new facts; or a burning, relentless curiosity, wanting to know what is cooking under the lid, what is around the corner, or what is on the other side of the tallest mountain. Besides wanting to know "what," he is curious about "why" and "how." The world is a question mark for him, and he wants answers. This fortunate person is only satisfied with first-hand discovery. He's restless, and spring turns on his curiosity full force.

We can lead our children into this world of the inquiring mind. A curious child is alert, questioning, and growing.

How can we as parents encourage this? First, we must never ignore one of his questions. Even when he is young, we can go to sources and answer his questions truthfully. Second, we must guide him by questions about subjects he is interested in. We can seek together for answers. He feels our interest



and he grows in direct proportion to it. We build together, playing this game of ask, seek, and find. Each of us will grow in the process. We can make learning exciting by frosting our answers with enthusiasm. This world and all that's in it is special. We can clasp hands and walk along curiosity's road.

Another way to stir a child's interest as well as teach him is to play "case study" games.

One game begins with questions: What would you do if the electricity were off and it were very dark and you were taking care of your little sister? If the bathtub were running over with scalding water and it were up to you to do something? If scalding grease had been spilled down the front of your shirt, and you were alone? If a stranger asked you to go in his car with him to show the way to the drugstore? If rain were coming into the basement and ruining the contents? If you had

no boots on and you had to get across four feet of running water? If you were home alone when a stranger rang the bell and asked to use the phone? This list can go on and on, but in the process, lessons are taught.

Another game to play with the children is this: What would happen if hydrogen and sulphur were mixed together? If you mixed the colors red and blue together? If you fed your dog nothing but candy? If you had never learned to swim and your boat capsized? If you climbed into a cave alone and didn't know its extent? Again we learn by imagining circumstances that we must control.

Spring reminds us that if we are to live lives that are interesting, worthwhile, and full, we must be alive physically, mentally, and spiritually. We must be imaginative, curious, and wide-awake in order to soak up and retain knowledge. This is growth.

Spring

Spring High Spring Clean
Spring Free Spring Forth

The Egg and Ideas

At Easter time the egg has become the symbol of new life. Pretty baskets are filled with colorful, hard-cooked eggs. All of this is well and good on Easter Sunday, but the question is: What can we do with these eggs the following Monday, Tuesday, and Wednesday as the little ones tire of cold, hard-cooked eggs? If dozens of eggs are cooked and perhaps just a few eaten as Easter eggs, what then? Following are some delicious, nourishing ways to use the hard-cooked egg.

Egg Divine (6 servings)

- 1 10-ounce package frozen broccoli, cooked and drained
- 6 hard-cooked eggs, halved and deviled
- 1 can condensed cream of mushroom soup
- 1 can condensed celery soup
- $\frac{1}{2}$ cup soup can milk
- 2 tablespoons salad dressing
- 1 $\frac{6\frac{1}{2}}$ -ounce can flaked crab meat

Blend the soups, mayonnaise, and milk. Add the crab and season to taste. Arrange the cooked broccoli in a shallow casserole and place deviled halves of hard-cooked eggs on top of broccoli. Cover eggs with the soup and crab mixture. Sprinkle with grated cheese and bake at 350 degrees F. until hot and bubbly.

Queen's Egg Croquettes (10 croquettes)

- 3 tablespoons flour
- $\frac{3}{4}$ cup milk
- 1 tablespoon butter
- Dash of salt and pepper
- 8 hard-cooked eggs, chopped
- 2 teaspoons minced green onion
- 2 tablespoons minced parsley
- 4 tablespoons chopped pimiento
- 1 teaspoon salt
- Dash of nutmeg
- $\frac{1}{4}$ teaspoon dry mustard

Make white sauce by melting the butter and adding flour, salt, and pepper. Gradually add the milk, stirring constantly. Combine the sauce with all the other ingredients.

Chill several hours. Form into croquettes, dividing the mixture into 10 parts. Mix 1 slightly beaten egg and 1 tablespoon water. Roll croquettes into $1\frac{1}{2}$ cups cracker crumbs, dip into egg mixture, and roll in crumbs again. Let stand in refrigerator half an hour. Fry in deep fat 375 degrees F. till golden brown. Drain.

Egg Sandwich

Mix chopped, hard-cooked egg with chopped, stuffed green olives, salad dressing, and chopped green onion. Spread on thin slices of rye bread. Cover with a leaf of lettuce and another slice of buttered rye bread.

Egg-Salad Sandwich

- 6 hard-cooked eggs, put through ricer or chopped fine
- $\frac{1}{2}$ cup finely chopped celery
- $\frac{1}{2}$ cup drained sweet-pickle relish
- $\frac{1}{2}$ cup salad dressing
- Onion salt to taste
- Dash of pepper

Mix and spread on buttered whole-wheat bread and serve with spiced, hot tomato juice.

Ladies' Club Sandwich

For each sandwich use 3 slices of buttered toast. Top first slice with a combination of chopped hard-cooked egg, dry mustard, pepper, and salad dressing. Top with second slice of toast. Add slices of tomato and avocado, and 3 strips of crisp bacon, and a leaf of lettuce. Top with third slice. Peg with toothpicks. Cut into quarters diagonally. Serve points up.

Big-Brother Sandwich

For each serving, butter a six-inch round slice of rye bread. Place butter-side-up on dinner plate. Cover with lettuce and thin slices of Swiss cheese. Top with thinly sliced chicken, turkey, or ham. Spoon sauce over top and garnish with sliced, hard-cooked egg and crisp bacon.

Sauce for Sandwich

Mix together 1 cup mayonnaise, $\frac{1}{2}$ cup chili sauce, $\frac{1}{4}$ cup sliced, ripe olives.

Egg a la King (6 servings)

- 2 cups medium white sauce (use 2 tablespoons flour to each cup of milk)
- 6 hard-cooked eggs, sliced
- 1 2-ounce can mushroom pieces
- 2 tablespoons chopped pimiento
- 2 tablespoons chopped green pepper

Add the other ingredients to the white sauce and serve piping hot over hot, split-open baked potatoes.

Easy Eggs (4 servings)

- 1 can condensed cream of celery soup
- $\frac{1}{2}$ soup can milk
- 4 hard-cooked eggs, sliced
- 2 tablespoons finely chopped green onions
- 1 cup cooked green peas
- 2 tablespoons butter
- Seasonings to taste

Heat the milk and soup. Add the other ingredients, heat, and stir gently to prevent scorching. Serve over crisp, hot waffles. Top with grated Parmesan cheese.

Cocktail Sauce

- $\frac{1}{2}$ cup mayonnaise
- 1 tablespoon catsup
- 2 teaspoons lemon juice
- 2 teaspoons horseradish
- $\frac{1}{2}$ teaspoon paprika
- $\frac{1}{4}$ teaspoon Worcestershire sauce
- 2 drops Tabasco sauce
- 3 hard-cooked eggs, minced

Mix all ingredients together and serve over seafood cocktail.

Egg Dip

- 1 $4\frac{1}{2}$ -ounce can deviled ham
- 2 tablespoons chopped stuffed green olives
- 1 teaspoon prepared mustard
- 1 3-ounce package cream cheese
- 3 hard-cooked egg yolks

Add all ingredients together and blend. Add a little cream if softer consistency is desired.

(Continued on page 328)

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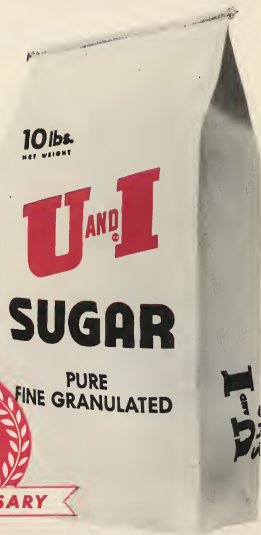
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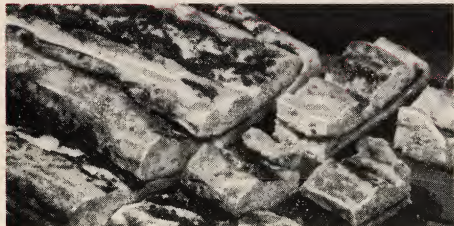
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EGGS—MORNING, NOON, AND NIGHT

1. Cover cereal with eggnog for added nourishment.

2. Serve poached eggs topped with chopped green onions.

3. Serve poached eggs garnished with minced parsley. Eggs can be poached in tomato juice.

4. Serve shirred (baked) eggs with Parmesan cheese.

5. Try fried eggs topped with a spoonful of hot chili sauce.

6. To fry eggs just right, coat skillet with butter. Add eggs, turn heat to low, add $\frac{1}{2}$ teaspoon water, and cover. Cook eggs until done to your liking.

7. Slightly beaten eggs are used for thickening and coating. Well-blended eggs give light texture to batters and doughs. Well-beaten eggs are used as leavening. Well-beaten egg yolks, thick and lemon-colored, are used as lightening agents and give fine texture. Stiffly beaten egg whites, standing up in peaks but still moist and glossy, hold air that expands when heated and raises mixture.

8. Keep eggs in refrigerator and don't wash them till ready to use.

9. To hard-cook eggs, put them in cold water and bring to boil. Cover pan and set aside for 15 minutes. To peel, crack eggs, put them in cold water, and let them stand a few minutes; the shells will come off almost whole.

10. To season eggs: Sprinkle thyme over baked eggs. Add tarragon to creamed eggs. Add savory and mustard to deviled eggs. Add marjoram to soufflé.

11. To make Soup Egg Chinese: Add slightly beaten eggs to hot boiling soup and let the egg string.

12. Scrambled eggs: To 6 eggs add $\frac{1}{4}$ cup milk, $\frac{1}{2}$ teaspoon salt, and $\frac{1}{4}$ teaspoon pepper. Beat the eggs, milk, and seasoning with a fork. Heat 2 tablespoons butter in a skillet. Pour in the eggs and turn heat low. Let set slightly, then lift and turn until eggs are cooked to your liking. For zip and variation, add sharp cheese, or minced green onion or parsley and drained chili sauce, or crisp crumbled bacon.

13. For Golden Eggs, add chopped, hard-cooked whites to cream sauce. Serve over toast and garnish with grated egg yolks.

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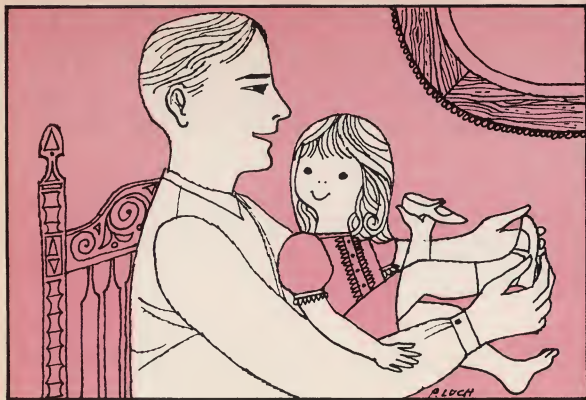
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HOME, SWEET HOME

● Home is a feeling, a wonderfully warm, peaceful feeling. If it is there, it can be felt as soon as one enters a house. This feeling changes a house into a home. Each member of a family adds to the whole atmosphere. Peace comes from one person understanding another. Empathy is an ingredient which, when stirred together by parents and children, results in warmth, in peace, and in a feeling of love and security. The ability to understand how another person feels is priceless. If a mother and a father can teach their children to be sensitive to the feelings of others, a guidepost in this home building has been passed. Love will be the result, never criticism, when one can walk in another man's shoes.

Teach a tiny person that feelings can be injured more easily than arms, legs, or backs. If he feels bad when unkind things are said to him, remind him that it is the same with his sister or brother. Insist that unkind words are not spoken in the home. It is untrue that sticks and stones can break our bones but names can never hurt us. Names do hurt, far deeper, at times, than we at that moment can realize.

A house is a home only when its members are kind to one another. It is as important that a big, strong father or brother be tender and kind as it is that the mother and girls are gentle in the home. Kindness, gentleness, and thought-

fulness make a house into a peaceful, loving home.

For fun, some evening after family hour have a candy pull. This salt water taffy is easy to make and so good to eat.

Minted Salt Water Taffy

- 2 ounces unsweetened chocolate
- 1½ tablespoons butter
- 1 cup light corn syrup
- 2 cups sugar
- 1 cup hot water
- ½ teaspoon essence of peppermint
- 1 teaspoon salt
- ½ teaspoon vanilla

Melt the butter (do not brown); add the grated chocolate. Combine the sugar, syrup, salt, and water. Cook over high heat until sugar is well dissolved. Lower heat slightly and cook without stirring to the soft ball stage (when tested in cold water the syrup will hold a ball when molded between thumb and finger). Remove from heat, add the melted chocolate and butter, and stir only to blend.

Pour out on a buttered marble slab or large platter. As candy cools slightly, fold in the edges. When cool enough to handle, pick up and stretch. Add the flavorings and pull until it will hold its shape when stretched out into a long, thick rope. Cut in bite-size pieces. Wrap separately in waxed paper. It will make about 90 pieces. **FBP**

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Times that Try

(Continued from page 291)

"I'm right here," she said, and a reddish glow penetrated the room as Bill touched the light switch.

"Oh. Hi." His face was dusty. It was also unhappy.

"This one's been a dilly," she said.

"Yes. I'm sorry I left you in it." "I've been in them before," she said.

His voice was bitter. "That qualifies as the understatement of the year."

Not caring, she asked, "Get the seed?"

"What's the difference?" he exploded. Then, more like himself, "I'm sorry, honey. Guess I'm upset, too."

"No seed," she said. "Where does that leave us?"

"Out!" he snapped. "We're getting out!"

"We—what?"

"No point in kidding ourselves, Laura. We might as well give up." His voice was tense. "This whole place can go straight to dust."

Shocked, she waited, but he said

no more. He just stood there, staring at her, like a defiant little boy. Maybe it was best not to follow up now. Tomorrow would be a calmer time, for cold logic and sound thinking, together. That would be the wiser course. She went to him.

"I'm sorry about this morning," she said, drawing his face down to hers.

He did not respond. "Yeah," he said. "Me, too."

The wind died with the sun, and the darkened day turned to black, quiet night. After an age, the new day dawned bright, with only a distant haze in the air to remind them of yesterday. Hesitant to face the necessary clean-up, Laura stacked the breakfast dishes and hurried outside, glad to be able to breathe air once more. Now was the time to tell him that she too had decided to leave, that she had made up her mind before he had.

She looked in the barn, the eorral, the garage, but she could not find him. Then, beyond the buildings, she saw his lonely figure plodding across the wind-ravaged, plowed field. She walked out onto the scoured ground, and then, seeing Bill kneeling and digging into it, she stopped. Better to let him come to her.

She waited, reviewing the day and the night before—a bitter day, a more bitter night. Bill had remained sullen, different, changed. Beaten—that was the word. Beaten into the dust. And now she waited for him to have done with his checking and rechecking of the land which had held promise and now held nothing.

He was in the field to the west of the house. Southward, the reassuring bright green of new alfalfa offered sharp contrast to the aridity surrounding Bill. She looked back toward the house, and a twinge of misgiving shook her. She had come to love this place, in the short time she'd known it. It had seemed to be God's own chosen paradise at first. There was a freedom in farm life that she had loved and treasured.

Freedom. Was it only yesterday she had plotted to seek freedom? Was she so weak, was her trust in God so flimsy, that a mere dust storm could destroy everything that was fine and good between her and the man she loved.

She thought of the neighboring



... WHEN IT HAPPENS—IF IT HAPPENS

RICHARD L. EVANS

In an essay, "On Tranquility of Mind," Seneca wrote some sentences concerning the disappointment, the discouragement, the sorrows that all of us are sometimes subject to. "No one could endure adversity," he said, "if while it continued, it kept the same violence that its first blows had. . . . No state is so bitter that a calm mind cannot find in it some consolation. . . . It is possible to soften what is hard, . . . and burdens will press less heavily upon those who bear them skillfully."¹ If the first news we have, the first impact of accident or illness, of disappointment, of death, of loss of a loved one—if this continued with its first acute intensity, we couldn't carry it. And sometimes people say: "I couldn't stand it. I couldn't bear it. I couldn't live if this should happen to me." But when it happens, if it happens, they do stand it, they do bear it, they do live with it, they do adjust to it. They change the pattern of their lives to fit the facts, and do what has to be done. We do learn to live with problems. We do learn to carry what we cannot alter or avoid. This all suggests these two or three further thoughts. It suggests that time does have a healing, softening influence and often is the only answer to what at first seems unbearable and unacceptable. This further suggests that we avoid, if we can, making final or far-reaching decisions in a time of sudden sorrow. Our judgment may be impaired at first. We need to think, to pray, to assess the situation. Decisions made in anger, in acute illness, in sudden sorrow, are not likely to be well-seasoned decisions. But with time, reality and reason come to our rescue and help us make decisions that are more mature. An ancient philosopher said that "the greatest misfortune of all is, not to be able to bear misfortune."² None of us live through life without some scars, some disappointments, some crises, some acute facts to face, and what we thought we couldn't bear, we do adjust to. Hold on. Don't give up. Don't lose faith. Don't despair. Take time enough to pause, to pray, to reappraise, to think things through before making any unalterable decision. With time and patience and faith, we do learn to live with what we must learn to live with.

¹Seneca, *Moral Essays*, "On Tranquility of Mind."

²Bias (fl. 570 B.C.), Greek philosopher.

"The Spoken Word," from Temple Square, presented over KSL and the Columbia Broadcasting System, January 23, 1966. Copyright 1966.

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farms, of others facing the same problems. She thought of the original dust bowl days—the dirty thirties, they called them—when faith had carried many farmers through both depression and dust. They had survived, and later prospered. Now, after thirty years, in spite of land contouring and other measures, the cycle was complete—it was another dry, dusty spring.

"These are the times that try men's souls," Tom Paine had said. And then more of what he'd said flooded into her mind like a meteor. "The summer soldier and the sunshine patriot will in this crisis shrink. . . . What we obtain too cheap, we esteem too lightly:—'Tis dearness only that gives everything its value. . . ."

True, Tom Paine hadn't been thinking about dust storms and farms. But he could have been. His thoughts were of freedom. Yesterday, she had been a summer soldier, a sunshine patriot. Today. . . .

She ran out across the field, stumbling now and again. Bill, seeing her, quickened his steps; she was out of breath when she reached him.

"What is it, honey? What's the matter?"

"Bill," she cried, "you didn't really mean it—what you said last night? Did you?"

"What I said—last night? What do you mean, Laura?"

"You said—you'd leave—let the place go to—dust. You didn't mean it, did you?"

He frowned. "Maybe," he said. "Why?"

"We don't have to do that, Bill.

(Continued on following page)

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*So swift is time about his task,
So hit-or-miss his god,
He snatches at our strength but
leaves
Our zest for living whole.*

*He withers flesh upon the bone,
Replaces dream with truth,
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We can make it, I know we can—right here!” She smiled through unexpected tears.

“What are you trying to say?” he puzzled. “I thought you were fed up—all these dust storms—”

“Forget the dust storms!” she broke in. “Other folks have stayed with their land—through worse times than these. There’ll be rain one of these days—this drought can’t last forever!”

She shook a tiny fist. “If we don’t have enough courage and faith in each other—and in God—to fight back against a little wind and

dust, we’d better quit right now!”

His arm swept around her waist, and he pulled her to him. It was a wonderful kiss—one that no dust storm could ever erase.

Walking toward the house, she said, caring now, “What about seed?”

He grinned. “It’s in the car,” he said. “I figured we’d take it back—if you wanted.”

She squeezed his hand. “Let’s plant it down deep this time,” she said. “Down deep, like us.”

“We will,” he said huskily. “From now on!”

Teaching

(Continued from page 293)

in the mind’s eye of his listeners. He planned his stories as a means of reinforcing the ideas he desired to teach. Was his lecture a success? Absolutely! At the close of the discourse, his audience even applauded, which was unusual for the occasion.

Brother Friendly said, “I agree with what you are saying. Yet, why is the word ‘entertain’ so frequently misused?”

Together we probed for an answer to his question. We finally concluded that one often assumes that to entertain is to hold interest of pupils without a worthwhile educational purpose. Certainly, one can entertain without teaching valuable principles. We see this with many performers on television programs and in movies. Entertainment is possible without a significant learning experience, but a significant learning experience is not possible without entertainment. Is there justification for the gospel speaker or teacher to condemn and discard the principle of entertainment simply because it is frequently misunderstood and misused? If we answer naively in the affirmative, we must also eliminate the learning principles of repetition, understanding, conviction, and application, for they, too, are considered to be sound principles of learning that are frequently misused. All entertainment engaged in by gospel speakers and teachers should be *instructional entertainment*.

Some teachers and speakers make the error of telling a joke or story

or of using a visual-aid that has nothing to do with the lesson objective. Others are so shallow in their preparation as not even to prepare an objective. To do the first or fail to do the second is to make a conceptual junk yard of the presentation. Such errors confuse the issue and are contradictory to the fundamental purpose of instructional entertainment.

One speaker stood on his feet and said, “I have a story that has no bearing on what I’m going to say.” Later a listener said, “I remembered the story, but not what he had to say.” The speaker therefore did not entertain properly, and his listeners did not learn because he did not “maintain in the minds of his listeners” the objectives of his talk. Instructional entertainment that leads to learning is at its best when everything said and done relates directly to a central objective of the presentation. One must also keep in mind that instructional entertainment is not the only ingredient essential for learning to take place. Techniques to stimulate the principles of understanding, repetition, conviction, and application must be experienced by a student before learning is fulfilled.

As Brother Friendly and I parted, he said, “I’m on my way to prepare to entertain my class. In the next lesson, I want to excite their minds toward thinking better than ever before.”

As he moved toward the door, I reassured him, “It is your job to teach gospel truth, and the only way you are going to do this effectively is to entertain your pupils.”

Delightedly he replied, “Agreed!”

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Since Cumorah (Continued from page 297)

the Twelve Patriarchs, except for some minor interpolations, is definitely a pre-Christian work.

The recently discovered Hebrew version of the *Testament of Naphthali* (one of the Twelve) tells of the contest between Joseph and Judah. In it Naphthali sees Israel as a ship at sea, "the Ship of Jacob." "As long as Joseph and Judah got along together the ship sailed calmly and well, but when quarreling broke out between Joseph and Judah she would not sail in the right direction but wandered and was wrecked."¹⁰⁰ The Book of Mormon student will of course think immediately of the quarreling of the brothers on Lehi's ship, which accordingly was driven off its course and nearly foundered; and he is licensed to do so, because Alma hundreds of years later discusses this as a type and an image. For these people symbolic things can also be real, as when Lehi talks of "Joseph, my last-born, whom I have brought out of the wilderness of mine afflictions" (2 Nephi 3:3)—a symbolic wilderness, but for all that a very real one.

When the ship of Jacob breaks up, according to our story, all the brothers cling to floating planks and are thus borne away by the winds and scattered in all directions, except that Judah and Levi cling to the same board, while Joseph alone is able to get away in a lifeboat. The most striking feature of the account is the rivalry between Joseph and Judah—why these particular two? To the student of the Book of Mormon this will appear as more than a coincidence, for the coming forth of that book in the last days portends the reuniting of those two brothers (the joining of the Stick—book or tribe—of Joseph to that of Judah) as the necessary prelude to the gathering of all the others. More-

over, the picture of Joseph borne far over the seas in his own boat while all the other tribes paddle aimlessly about clinging to whatever support they can find is even more arresting to the reader of the Book of Mormon.

Professor Philonenko of Strasbourg, notes that the *Testament of the Twelve Patriarchs* attaches "an altogether particular importance" to the garment that Jacob gave to Joseph. The *Testament of Zebulon* (one of the twelve) says that Joseph had two garments, one good and one bad;¹⁰⁰ this takes us, of course, right to Moroni's discourse of the remnants of Joseph's garment, which gives a fuller version of things—one that I have found elsewhere only in Tha'labi, the best informed of all Moslem commentators on Jewish traditions.

Tha'labi also has some very interesting things to say about the preexistent Joseph: "Most scholars say that Joseph is a Hebrew name . . . and Abu-l-Hasan . . . said that *asaf* is 'sorrow' in the language, and *asif* is 'servant,' and the two are combined in the name Joseph."¹⁰¹

The identification of Joseph with Asaf is indeed an authentic Hebrew tradition. Adam in a vision "saw Joseph sitting in all his glory, and cried out, 'Who is that noble one sitting in such an exalted degree of glory?' And Gabriel answered, 'O Adam, that is thy son, the envied one. . . . Then Adam clasped him to his bosom and his heart and said, O my son, do not sorrow [asaf], for thou art Joseph. Thus he first gave him his name." The writer is puzzled by the preexistent situation and explains that "Joseph knew it all in the beginning in the preeminence of his intelligence, and he was instructed in the matter [of his future vicissitudes] even as it would be, and he saw that he would be so and so before he was. But that is a thing that only God understands—how, for example, Adam knew all

[his children's] names beforehand."¹⁰² The expression "before he was" occurs a number of times in both the Scrolls and the Khenoboskion writings and is explained in the *Gospel of Truth* of the latter collection.¹⁰³ Its earliest occurrence in modern times, as far as I know, is in the 1851 edition of the Pearl of Great Price, where at the beginning of the "Book of Enoch," we read: "I am God: I made the world, and men before they were."¹⁰⁴

The mystery of Joseph appears in Benjamin's admonition to his children in the *Twelve Patriarchs*: "... follow the example of the holy and good man Joseph. For until his death he was not willing to tell regarding himself ['No man knows my story!']; but Jacob, having learned it from the Lord, told it to him [Benjamin]."¹⁰⁴ In the Dead Sea Scrolls the famous Teacher of Righteousness is also called Asaph, that being, as we have seen, one of the names of Joseph, which "thus fits in with the Joseph traditions."¹⁰⁵ Jacob blessed Joseph, according to Benjamin's testament, saying, "In thee shall be fulfilled the prophecy of heaven, which says that the blameless one shall be defiled for lawless men, and the sinless one shall die for godless men." According to the Testament of Zebulon, Joseph's three days in

the cistern were the type of descent the Lord made to the spirits in prison.¹⁰⁶ One can readily see how the Joseph type would be applied to any suffering servant, though the Messiah remains the archetype. The Teacher of Righteousness, for example, is also called the Just One, Asaph, the Son of Berechiah, Joseph the Just, Joseph ben Joezer; so that he actually "appears to us as a composite figure," according to Schoenfield, just as his wicked opponent does.¹⁰⁷ The Joseph tradition has been traced backwards as well as forwards, and Bo Reicke has found significant parallels in the Ras Shamra fragments of the fourteenth and fifteenth centuries B.C.¹⁰⁸

Since the Dead Sea Scrolls are but "the opening of a tiny window on to the life and customs of a remarkable group of people lost to history,"¹⁰⁹ it is surprising when we look through other windows to find ourselves looking at much the same scene. The phenomenon is explained today by the fact that the Scrolls and other bodies of Jewish and Christian scripture all draw on a common source. Thus, Gilkes notes, Deuteronomy, Isaiah, and the Psalms are Jesus' favorite sources, "which appear to have been the favorite reading also at Qumran."¹¹⁰ The windows actually

look out upon the same scene, but from different distances and at different angles. They are "mirrors reflecting the same source," as Leaney puts it—offshoots of the same trunk.¹¹¹ The Scrolls, says Father Milik, are "essentially an authentic projection of the Old Testament," with a special brand of piety, "oriented toward intimate union with God and the angels."¹¹² Each of these statements expresses remarkably well what the Book of Mormon claimed for itself at a time when the idea was considered blasphemous of the mere existence of anything that could be called "an authentic projection" of scripture. Today the world possesses a mass of documents that not only vindicate the idea of such writings existing and surviving but make it possible to put various unclassified writings to the test as they appear. The value of both the Qumran and Nag Hammadi texts is that they are both links in a long chain, not being at either end of it but somewhere in the middle: the connections run forward and back. "There is some evidence," writes F. F. Bruce, "that certain beliefs and practices akin to those maintained at Qumran reappeared in other communities, possibly under the influence of men of Qumran who escaped destruction."¹¹³ Cullmann sees such a survival in the Mandaeans, and Schoeps in the Ebionites. In the other direction, Qumran itself is such a survival, consciously seeking to preserve the inspired leadership and customs of ancient Israel in the desert; there, as Kuhn points out, "we get hold of the fundamental source of John's Gospel, and this source is Palestinian-Jewish," but not the conventional type: "Not, however, Pharisaic-Rabbinic Judaism, but a Palestinian-Jewish pietistic sect of gnostic structure."¹¹⁴ Like the Coptic texts from Egypt, the designation of these writings as "gnostic" simply serves notice that their real

A PRAYER AT EASTER BY ILA MAY FISHER MAUGHAN

*The centuries have dimmed Christ's sacrifice
And veiled his simple truths in mystery
Till men are groveling in vice—in sin,
Unwilling and unfit to hear or see
The glory of his ways. His ways would change
The patterns of humanity and bring
Sufficient succor to suffice all needs,
Sufficient mercy that all men might sing.*

*Grant us, O Lord, thy peace, the faith we need
To heal the sick and hold the wandering,
To check this reign of error's tragic gloom
And rid the earth of useless suffering.
Please grant thy children strength and fortitude
To build on truth till peace be earth's again;
To work until the hush of harmony
Can penetrate the selfish hearts of men.*

background is still unknown. But it was certainly old. "The Qumran covenanters," writes Bruce, "bound themselves by a new covenant, but it was not so new as they thought; it was . . . a reaffirmation of the old covenant of Moses's day."¹¹⁵ But no one knew that better than the covenanters themselves, the opening lines of whose *Manual of Discipline* declare the object of the society to be the carrying out of all

"that has been commanded by the hand of Moses and by the hand of all His servants the prophets." They were quite aware of the need to preserve intact the ways that went clear back to Moses. The Nag Hammadi books are just as insistent in tracing all their teachings and ordinances back to the ancients, even back to Adam himself.

"There is something unusual and coincidental," wrote the skeptical

C. F. Potter, "almost what once was called 'providential,' in the fact that the 'Dead Sea Scrolls' . . . and the Gnostic codices . . . were both discovered in the same year."¹¹⁶ Both raised the curtain on a background of the church that no living man dreamed of. It is a background of great breadth and depth, going back many centuries in time and covering vast areas of the Old World. It is the same background from which the Book of Mormon, by its own account, emerged. The Book of Mormon shows us an earlier phase of things but a phase that has left its mark in later documents.

(To be continued)



"... UPON YOU IN YOUR YOUTH..."

RICHARD L. EVANS

"The destiny of any nation, at any given time," said Goethe, "depends on the opinions of its young men under five-and-twenty." Add to this a somewhat startling statistic—that some half of all the population is under twenty-six years of age. This focuses on the fact that the whole future is so soon in the hands of those who now are young. "It is in youth," said Benjamin Franklin, "that we plant our chief habits and prejudices; . . . in youth the private and public character is determined; . . . life ought to begin well from youth."¹ Despite all adverse publicity and the overplaying of the negative side of the news, despite the acts and attitudes of a dissident part of the population, we come with a conviction that youth, both in character and commitment, are better prepared to meet the future than has sometimes been so. The Lord God has trusted young people in the past as scripture will well witness, and despite much reporting of the negative, we come with a conviction that youth will keep faith with the future. And yet the beginnings, the direction matter very much. George Washington, whose character from boyhood was a striking example of the maxim that "the child is father of the man," showed scarcely a shadow of turning in his nature from youth to maturity. The qualities that enabled him to resist attacks on his character were honor and outspoken honesty.² When a person moves into a place of public or private prominence, his life begins to be searchingly examined. And to those yet young, most urgently it should be said: Each day and hour and instant the record is being built. Life happens quickly. From easygoing youth to the heavy weight of responsibility is short and swift. And the young would wisely live with an awareness that the record matters very much, and so live that they can say with Emerson: "My life is not an apology. . . ."³ "Consider," said Ruskin, "what heavy responsibility lies upon you in your youth. . . ." "Our deeds still travel with us from afar, and what we have been makes us what we are."⁴ God help us to trust the young as they deserve, and set before them an example that will not betray them as they follow us into the future.

¹Benjamin Franklin, *Autobiography*.

²Willard Dorn, "Young Characters in History," *The Improvement Era*, December 1897, pp. 77, 79.

³Emerson, *Self-Reliance*.

⁴George Eliot, *Middlemarch*: ch. 70, Heading.

"The Spoken Word," from Temple Square, presented over KSL and the Columbia Broadcasting System, February 20, 1966. Copyright 1966.

FOOTNOTES

¹¹⁵M. R. James, *Apocrypha Anecdota* (Cambridge University, 1893), pp. 174-7, being Vol. 2, No. 3 of *Texts and Studies*, J. A. Robinson, ed.

¹¹⁶Dupont-Sommer, *Manuscripts de la Mer Morte*, p. 211; B. H. Charles, *Apocrypha and Pseudepigrapha* II, 282, 291f. See the table of comparisons at the back of G. Molin, *Die Söhne des Lichtes*.

¹¹⁷M. Philonenko, in *Revue d'Histoire et de Philosophie Religieuses*, 39 (1959), p. 28.

¹¹⁸Philonenko, *Les Interprétations Chrétiennes des Testaments des Douze Patriarches et les Manuscrits de Qumran* (Paris: Presses Universitaires, 1960), p. 50.

¹¹⁹M. de Jonge, *The Testament of the Twelve Patriarchs* (Assen: Van Gorcum, 1953), p. 123.

¹²⁰Philonenko, *op. cit.*, in footnote 97 above, p. 33.

¹²¹*Ibid.*, pp. 50, 52.

¹²²Thalabi, *Qissas al-Anbiyah*, p. 75f.

¹²³*The Gospel of Truth*, folio XIVr (p. 27).

¹²⁴Pearl of Great Price, Liverpool edition, 1851, p. 1; cf. Moses 6:51.

¹²⁵*Testament of Benjamin*, c. 3.

¹²⁶H. J. Schonfield, *Secrets of the Dead Sea Scrolls* (London: Vallentine, Mitchell, 1956), pp. 89, 131.

¹²⁷*Testament of Zebulon*, 4:1-4. Christian fathers worked out elaborate parallels between Joseph and Jesus, e.g., Rupert, in Migne, *Patrologia Latina*, 167: 445f., 518-530.

¹²⁸Schonfield, *op. cit.*, p. 150. On the Messiah Son of Joseph, see E. Wiesenber, in *Vetus Testamentum*, 5 (May, 1955) p. 306.

¹²⁹Bo Reicke, in *Svensk Exegetisk Arsbok*, 1945, pp. 5-30. See especially V. Sadok, "Der Mythos vom Messias dem Johne Josephs," in *Archiv Orientalni*, 1965, pp. 27-43.

¹³⁰Yadin, *The Message of the Scrolls*, p. 189.

¹³¹A. N. Gilles, *The Impact of the Dead Sea Scrolls* (London: Macmillan, 1962), p. 146.

ERA OF YOUTH

Marion D. Hanks, Editor • Elaine Cannon, Associate Editor • April, 1966



Left to right:
Lenora Kuhaupio, Malcom Ogawa, Stanley Natividad,
Richard Keil, Evelyn Hubbard, Ikuko Kato,
students at The Church College of Hawaii

"BOB, JUST TODAY one of our neighbors told me about a young man your age who has brought six persons into the Church since he arrived in Viet Nam several months ago. What do you think about that as a missionary experience and harvest?"

A few minutes later the three of them left the room, and the bishop stood by the door smiling gratefully. He thought of the response he'd seen in Bob's eyes as the 19-year-old's imagination had been caught by the question. The smile was one of affection and sympathetic understanding. The bishop, too, had been called from school and work and the security of home and loved ones to fulfill a military assignment in wartime. He could remember his own feelings, and he could imagine the anxieties the mom and dad were experiencing. For many, missions and all the other normal activities were now in jeopardy. The national emergency was again causing limitations on the number of eligible young men who could represent the Church as missionaries and Bob and many others of his generation would be called into the service without that experience behind them.

Dad had been shy, almost apologetic for being in the bishop's office, yet anxious to have this choice, much-loved son receive the encouraging counsel the bishop could give him. Mother was tearful, apprehensive for her boy. Bob himself showed his disappointment, but he was plainly willing and ready to serve where he was needed.

He wanted to know all about the service and asked many questions. Could he find friends who had his same standards? Would he be near church groups and be permitted to associate with them? Would he see combat? How should he prepare for what lay ahead?

"No one can say for sure what your circumstances will be, Bob," the bishop told him, "but there are some things you can do to get ready. I suppose the most important thing to start with is attitude."

The bishop referred to his own experiences in the armed forces as he testified to Bob of the importance of the great adventure he was undertaking. "Military service can be a depressing and destructive undertaking, Bob," he said, "but it needn't be, and for you it must not be. Many of us who had been on missions discovered that we were in a position to do far more effective work for the Lord than we had ever done in the mission field. It can be exactly the same for you, if you have the wisdom and maturity to understand the nature of your opportunity, and if you make up your mind that it will be a mission. You will very likely have the opportunity to fulfill formal missionary service in the future, and you will do wonderfully effective work then if you look upon this experience as your first mission and make it a successful one. You can if you will."

When Bob left the bishop's office, he went with a very different feeling from the one with which

**"I've been
planning a mission,
but..."**

by Marion D. Hanks

*Serve God and my Country
Use time effectively, wise
waste none.*

he'd arrived. He was going on a mission after all—a mission for God and country! It would be tough and demanding, but with the right attitude and effort, he could and would make it. Bob carried with him a folded paper with some words he had written as the bishop had explained how he could be a missionary. These were the words:

*Serve God and my country.
Use time effectively, wisely. Waste none.
Learn, read, memorize. Fill mind with good things.
Make friends, share with them, teach them.
Live the gospel. Be cheertful be patient be clean-
body, mind, tongue.
Pray regularly, with faith.
Trust God. Love Christ.
Choose wholesome companions. There are
always some.
Be a wholesome companion.
Gather with the saints whenever you can.
Be a district or stake missionary.*

He knew that he would be tested and tried, that he would face opposition, be forced to choose, be privileged to sacrifice to pay back some of the debt he owed for the blessings of the gospel and the great heritage of his home in a free land.

He carried from the bishop's office a copy of a letter written during World War II by a soldier who had met a Mormon boy in a hospital, and whose life was changed by the experience. It was not very grammatical, and the spelling was imperfect, but it brought a tear to his eye and a chill to his spine. He got the message! He was going on a mission!

The letter:

Dear Sirs:

I am writting this letter, in accordance with my will and desire, which was a result of a few hours in an Army hospital.

There I met a soldier who was a Mormon. I became interested in his religion. Through him, I received words that have lived. Since then I have read a Book of Mormon.

I would like to receive information as to where I may purchase other books on the Mormon religion, so I may find understanding and find wisdom.

I have a great desire burning within my heart to learn of the Mormon religion, even to pertake of it.

This Mormon soldier had something far greater than any other man I have ever met.

Where is the nearest Mormon chapel to me?

Sincerely yours,
John



Thoughts of an Anxious YMMIA Superintendent

as he pondered over in his heart the problems of our youth and how he can best serve them.

by G. Carlos Smith, Jr.

*General Superintendent,
Young Men's Mutual Improvement Association*

I paused in my work for a brief moment today, to ponder a thought or two. My eyes carried me to the stately Wasatch Mountains; however, my vision did not stop there.

I saw Joseph and Hyrum and the others huddled in the dungeon at Liberty. How ironic—"Liberty."

I saw Joseph happily striding through the heat and dust from St. Louis to the promised land—Jackson County.

I saw the broken hearts, the bitter disappointment, the evacuation from beautiful Missouri.

I saw and felt and heard the weariness, the anguish, the pain!

I saw him, yes, Joseph, in all his great majesty, humbly witness to the world "... that [Christ] lives!

For we saw him, even on the right hand of God. . . ." (D&C 76:22-23.)

It would have been so easy for the flesh to weaken—to shrink from the constant torment;

But God had spoken—the spirit responded;

Joseph never faltered.

Now I sit and ponder my commission.

My mind sees almost a million choice sons and daughters of God—the youth of the Church.

I recall my youth—my hopes—my desires.

Do they think as I thought?

Do they feel as I felt?

Do they dream as I dreamed?

My conclusion is—yes: for we are all of the same mold, the same cloth; heirs to his kingdom!

Their need was my need: "... that they might know thee the only true God, and Jesus Christ, whom thou hast sent." (John 17:3.)

O youth of a noble birthright,

It is so!

God lives; Jesus is the Christ;

The kingdom is yours, and tomorrow it will be in your hands!

I see my duty clearly;

My mind ceases to wander.

I am once again at my desk.

This idea, this suggestion, this thought

I will discuss with my devoted associates.

We will not fail you, our young friends.

We will help prepare you

For *your* ministry.





Leonore Lafount Romney is the wife of Governor George Romney of Michigan, formerly president of the Detroit Stake. Sister Romney has enjoyed a remarkable life as a wife, mother, actress, radio performer, civic leader, church worker, and first lady of Michigan. Sister Romney has been singularly honored by many. She has brought distinction and honor to the Church, the nation, and to every enterprise in which she has participated.

Book of Remembrance

Regarding our March book of remembrance article, be sure to read the article beginning on page 294 in this issue. The Priesthood Genealogy program for 1966 suggests that items of a scrapbook nature should be kept separate from the book of remembrance, which should contain items of spiritual significance.

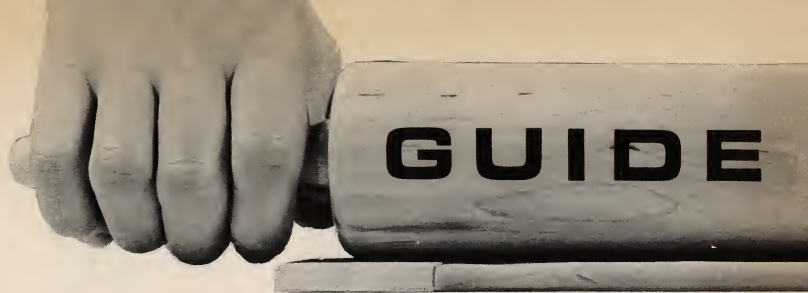
but not of the world by Mrs. George Romney

AS I TRAVEL throughout our state and nation, I am saddened to observe that many seem unaware of the joy and blessings that come with making right choices. How blessed are we as Latter-day Saints to have the message of our Savior reaching us forcefully through living prophets today, giving us understanding, guidance, and inspiration.

In the revelation concerning the Word of Wisdom, we are told that even the weakest of the Saints can comply and receive the blessings. These blessings even to the weakest are so magnificent that I decided years ago that I was going to qualify—that I couldn't afford to live without them. How desperately we need wisdom and treasures of knowledge! How important that we be able to run and not be weary, to walk and not faint!

The privileges of marriage and parenthood are so magnificent that to preserve their sanctity is not a sacrifice but a sacred trust that enlarges and expands all that is good and wonderful in these most blessed of human relationships. The absolute standard of chastity for a girl and boy, as they move toward this glorious relationship, is one of the most important of the Lord's commandments. A girl's womanhood blooms for the first time with her husband, and a boy's manhood becomes complete, for "man is not without the woman in the Lord, neither is the woman without the man."

The gospel of Jesus Christ stands for joy and fulfillment. It blesses us with such wisdom and strength that we can meet every situation while we live in the world but choose to live in a different way than does much of the world.



SOMETHING TO LOOK FOR

by Helen B. Wiscomb

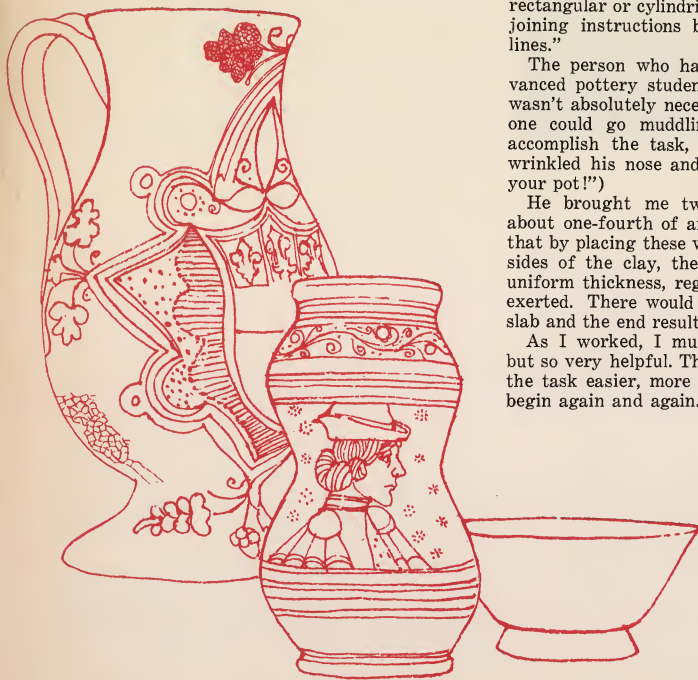
One day in a pottery class someone asked me why I wasn't using guide lines, and I explained that I didn't know I was supposed to.

That day I had an assignment to create a "slab pot." The text explained what it was, but instructions for making it were lacking in detail. It suggested the use of a rolling pin to prepare a flat slab that could be cut into shapes suitable for making a rectangular or cylindrical form. The book gave edge-joining instructions but it didn't mention "guide lines."

The person who had questioned me was an advanced pottery student. He smiled and told me it wasn't absolutely necessary to use guide lines, that one could go muddling along without them and accomplish the task, but only half as well. (He wrinkled his nose and added, "And you won't like your pot!")

He brought me two ruler-like pieces of wood about one-fourth of an inch thick. He showed me that by placing these wooden guide lines on opposite sides of the clay, the clay slab could be rolled to uniform thickness, regardless of physical pressures exerted. There would be no highs and lows in the slab and the end result would be far more pleasing.

As I worked, I mused . . . such a little thing, but so very helpful. The wooden slats actually made the task easier, more pleasant, and I don't have to begin again and again.





As I mused about the wooden "guide lines" it occurred to me that each day I was overlooking many other guide lines of a different nature. One can go muddling through all of life and get by without guide lines, but how foolish to try, when using them could make each experience and each accomplishment so much more rewarding.

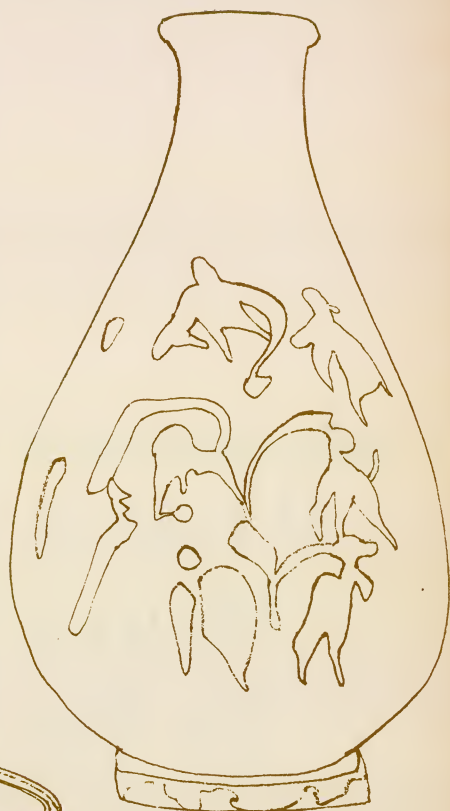
Some Guide Lines

Taking a closer look at our experiences reveals numerous guide lines to assist us in molding the shape of our life.

Home evenings . . . when the entire family turns its attention to an uplifting discussion that always seems to fill a particular need at that moment.

Prayer . . . a familiar act learned as a child. But until we discussed it during a home evening, I hadn't realized that the Lord might enjoy talking with us on a personal basis, with our relating to him the day's events, much as we might recount them to our earthly parents. I learned that we could never know real closeness with our Creator unless we learned to regard him very personally, confiding in and relying upon him.

Many joys could be ours with just a little diligent searching for "guide lines." They are all about us, everywhere—in the scriptures, the classroom, our relationships with others. We must look for them. And once found, of course, we would be wise to use them.



*An introduction by
President Owen J. Cook*

IT WAS ground-breaking time for the Church College of Hawaii, 1955! President David O. McKay, addressing citizens and church members gathered at Laie, declared, "This is the beginning of the realization of a vision I saw 34 years ago, when one morning . . . I witnessed a flag-raising ceremony by students of the Church [elementary] school here in Laie. In this little group of students were Hawaiians . . . Haoles (Europeans), Chinese, Japanese, Portuguese, and Filipinos. We visualized the possibilities of making this the center, in accordance with the dedication of the land years ago, for the education of the people of these islands."

Today at the college, as in the 1921 church elementary school, there is a mixture of races bound in common purpose by friendship, and in brotherhood by the gospel. Three main groups of students are numerically well-balanced: Caucasian, Oriental, and Polynesian, each contributing culturally to the others.

Students from the Great Pacific Basin know that this school has made higher education possible. Some who come may not have had the benefit of a high school education because none was available. Some would have no opportunity for higher education in their countries because of highly selective educational systems which provide this benefit to less than ten percent of the high school graduates.

Some arrive at the Church College of Hawaii with nothing more than a change of clothing, but with a great desire for an education. For these students there are work opportunities. By performing custodial, maintenance, and secretarial duties at the college; or dancing, demonstrating, or guiding at the Polynesian Cultural Center, they acquire money for board, room, and tuition. During the summer months they augment their close budgets by working in the Honolulu business houses, or in the pineapple fields or canneries.

As these students grow spiritually and pursue their academic studies, one reflects again and again on the ringing words of our Prophet leader, David O. McKay: ". . . the purpose for which [the college] is being built is first, the things pertaining to God and his kingdom, a testimony of the existence of Deity, and what that means toward peace, establishing peace in the world. Secondly, that those who are obeying those principles will develop manhood, character, and make noble men and women. The world needs them. One man has said that the world needs men who cannot be bought or sold, men who will scorn to violate truth, genuine gold. That is what this school is going to produce. More than that, they'll be leaders. Not leaders only in this island, but everywhere. All the world is hungering for them, and best of all, the world is recognizing them."

We here present a representative sample of our Church College of Hawaii students.

Church College of Hawaii

What It Means To Me



MARIE NIN
Northland,
New Zealand
(Junior)



TIVA IELI
Rotuma, Fiji
(Junior)



HERMAN PALEKA
Maui, Hawaii
(Senior)

To traverse 4,500 miles of the Pacific Ocean to attend Church College entailed preparation, faith, a testimony, and homesickness.

A great part of my life here is spent at the Polynesian Cultural Center where I perform as one of 150 dancers in the most lavish Polynesian show in the world. I have found the center to be a fine missionary tool, for there we have many opportunities to explain the purposes of the majestic temple and college nearby, the missionary program, our personal goals; to broaden our outlook on life; to appreciate and understand our fellowmen; to develop talents; to become more knowledgeable and wise, educationally and spiritually; and to strengthen and achieve the goals of peace for mankind.

During all the years I have spent at the Church College of Hawaii, one phase of life here is most prominent in my mind. I came all the way from Rotuma, Fiji, to share a unit with seven other girls—five from states on the mainland, a local Japanese girl, and a Hawaiian girl.

Above all else are the wonderful moments our unit members share together. I greatly cherish the closeness, love, and warmth that we experience through our family home evenings. Not only do we have the opportunity personally to express the love and appreciation we have for one another, but we also are able to kneel together in prayer to thank the Lord for our friends and families near and far and for those who made this experience here possible.

I came to the Church College of Hawaii with no goal in mind but to see what college life was like. I had no idea what this college would be like nor did I know about its religious aspects.

The behavior and conduct of the students impressed me. Most of them seemed different from other students I had known. They were a clean-living and clean-speaking people, never drinking or smoking, and very religious.

These students were also serious about their religion and always willing to share it. To me, this religion called Mormonism seemed quite strange and different from the rest. For two years I tried to find loopholes in the remarkable story of Joseph Smith, but I could not.



Helen Kuoha, Pui Giffin, Sanford Hooper,
LeVon Ohai, Jane Chandler



ANGELA CHAN
Hong Kong
(Junior)

Not until I came to the Church College of Hawaii in 1963 did I gain my testimony and true understanding of the gospel. That was four years after I joined the Church. The gospel was brought to me in Hong Kong by two missionaries. At that time I believed that the gospel was true, and I had a strong faith; my knowledge of the gospel, however, was very limited. Because I had a sincere desire to learn more about our religion—its true doctrines and teachings—I enrolled at the Church College, the ideal institution for acquiring academic knowledge as well as religious teachings.

My testimony has been strengthened by witnessing the spirit of the Lord working in my friends' hearts. For me it was a joyful moment when I saw my roommates and friends rising from the waters of baptism on the beautiful beach, with the golden Hawaiian sun rising from the distant horizon. What a testimony I gained at the sacrament meeting when I heard my schoolmate, who had previously stuttered, bear her testimony, fluently and without painful hesitation. It was the most meaningful and happy moment I have ever ex-

perienced. I felt the spirit of the Lord was with me, telling me, deep down in my heart, "This is the true Church of God."

Though I am far away from home, I feel that I have a big, lovable family at Church College. It seems natural for me to seek the love and help of my Savior and to cultivate brotherhood among all the different peoples on this wonderful and beautiful campus.

I fasted, prayed, studied, asked questions, listened to authorities of the Church, including President David O. McKay at the dedication of the college, and I could come to only one conclusion: This church must be true.

On November 19, 1960, a fine Saturday morning, I was baptized into The Church of Jesus Christ of Latter-day Saints. When I came up out of the ocean after my baptism, I knew that I had found the truth, and I was grateful for the college experiences that brought it to me.



'INOKE FUNAKI
Eua, Tonga
(Sophomore)

The Church College of Hawaii is a wonderful institution. It offers both academic and work scholarships, loan privileges, and other aids that facilitate to a great extent the educational pursuits of most students. The inviting opportunity for these aids is a challenge to everyone, regardless of his nationality.

Another interesting feature of the Church College of Hawaii is the large representation of many nationalities. Each group is distinguished by its own unique way of life. Although differences do exist, each group contributes something that makes this a college of which we can be proud.

But rising a little higher, we find the spiritual aspect even more important. The teachers direct much enthusiasm toward the spiritual growth of youth. Two hours of class work each week are devoted to studying the scriptures, church doctrine, and the divinity and mercy of God.

I feel secure here. There is work so that I can earn my college expenses. My testimony is strengthening daily, and the spiritual teaching is increasing my understanding.



Campus of the Church College of Hawaii



The Temple of The Lord

I know the descriptive phrases of this place.

“The House of the Lord,

A house of holiness,

A house of love,

A house of peace.”

I feel the holiness. I sense the love, but I have no peace.

Perhaps I have too much imagination or too little faith.

This place opens the door to eternity.

I look through but I am not comforted.

I am a tree that has born fruit—three goodly branches

Worthy of the parent stock, adding strength and symmetry to the tree.

But the male limbs are being twisted by the blasts of adversity.

One reaches towards the light but is wrenched downwards.

The other has no upward glance, content to trail upon the

ground his heaven-intended attributes.

I am a tree that has born fruit.

I stand in this holy place.

I look through the door into eternity but I am not comforted.

I shall know no peace until all my branches rise

straight and true toward thee.

A Mother

A 17-year old convert looks at THE PRIESTHOOD

...the power of creation

by John L. Bracht

There is nothing in the universe so powerful and effective as the power of the priesthood.

In every age when the gospel of Jesus Christ has been upon the earth, the God of heaven has chosen from among the children of men certain representatives to whom he could delegate authority and power to act in his name. The scriptures refer to this authority as the priesthood of God—the power delegated to man by God to act in his name upon the earth.

Through the power of the priesthood the earth was formed. Such spiritual titans as Noah, Melchizedek, Abraham, and Moses were blessed with this priesthood. Divinely called to serve the Lord, they became spiritual leaders among men.

Called and Ordained

When the Son of Man came to earth in the meridian of time, he chose twelve special witnesses or disciples. He laid his hands upon their heads and ordained them to the same priesthood the prophets had held centuries before them. He sent them unto all the world to teach the word and build up the kingdom of God. Others were called and ordained, for “no man taketh this honor unto himself, but he that is called of God, as was Aaron.” (Hebrews 5:4.) And how was Aaron called? Through revelation. He was ordained into the priesthood by the laying on of hands by those in authority.

Priesthood is the energy behind the plan of salvation. We are all upon the earth in obedience to the plan that our Father in heaven presented in the premortal life, which we gladly accepted. We are here to fulfill the plan of salvation by progressing through eternity to ultimate perfection. To help us fulfill that destiny, to guide, inspire and lead us to obtain that goal, the Lord has instituted priesthood among men, a means of divine government to sustain their progress and spiritual achievement.

Priesthood in Ancient Israel

Ancient Israel was blessed with the priesthood and lost it because of unfaithfulness. When the Son of God came among them, he found them in a pitiful state of apostasy from the truth. They were false ministers, barren of the spirit of God and bold and proud in their self-righteousness.

Christ established his church and kingdom in the meridian of time upon a foundation of apostles and prophets. After his death, dissension and disputation arose within the church. Apostasy again set in. With the martyrdom of the apostles,



the foundation of the church collapsed, and the day of darkness came. In the decades and centuries that followed, the precious truths of the gospel were lost, the church corrupted and changed. Men assumed divine authority and presumed to ordain others.

In time, religious reformations emerged from a world newly awakening in the search for truth and light. But no Moses, striding forth from the heights of Sinai, came to lead the way from bondage into light. The Luthers and Calvins in their own way paved the way for the day of restoration, but only a prophet of God could usher in such an era.

The Heavens Opened

In the year of 1820, the key unlocking the door to that vital event was turned. Joseph Smith sought truth and wisdom among the confused religionists of his time. Failing to find it, he sought for an answer directly from heaven, and his prayer of entreaty was fulfilled. The heavens opened again, and Joseph beheld in glory the Father and the Son.

Even after this marvelous vision, Joseph Smith needed the priesthood in order to function as a prophet. Messengers from heaven brought him that authority; the Church was again established upon the earth, and the plan of salvation was once more revealed to man. In the years that followed, others who had held keys of the priesthood in their own ages returned to restore their powers and authority. Through Moses, Elijah, and others, divine authority was reestablished upon the earth.

Authority from God

Priesthood does not originate with man. If there is no revelation directly from God, there can be no divine calling to the ministry. We must still listen for the voice that said: "Ye have not chosen me, but I have chosen you."

The priesthood of God is present in The Church of Jesus Christ of Latter-day Saints. David O. McKay is a prophet of God. The authority to administer in the ordinances of the gospel—to baptize, to bestow the gift of the Holy Ghost, to bless and heal, to preach, to have the gifts of the spirit—is on the earth today in the restored Church of Jesus Christ.

John Bracht, seventeen-year-old priest who has been a member of the Church just a short time, is from Greenwich Ward, Sydney Stake, NSW Australia. His article is condensed, but it reflects the testimony and conviction of a choice young man.

by Elaine Cannon

A sundae supper can happen any day of the week—like Sunday after church, or Saturday before the game, or Friday after school is out, or Thursday following the play.

A sundae supper can be sandwiches in assorted sizes, salad in a crock, or soups in fanciful mugs, but sundaes make the spread.

Here are some fresh

A Sundae Supper



Still the king of treats in any crowd, the hamburger takes on new importance with a new dimension. Serve a king-size hamburger and the raves will be all yours.

Mix dough according to directions on a package of hot-roll mix. Form into one big bun on a pizza pan. Bake and cool. Slice into two layers. Meanwhile, shape a round of ground beef to fill a frying pan and fry or oven-bake it until done. (Baking eliminates turning.) Place the cooked

Hamburger King Size



Roberta Harper, Mark Spencer

treatments for an always-welcome dessert.

1. Sundae on a Stick

Insert a skewer in a banana, dip it in melted candy caramels. Cool. Slather the tip with melted milk chocolate, top with nuts, and freeze until serving time.

2. Sandwich Sundae

Layer thick slices of white cake or chocolate wafers with peppermint ice cream. Coat with melted chocolate and plan on seconds.

3. Chipped and Chopped Sundae

Pile burnt-almond-fudge ice cream, chocolate bits, and pineapple topping in a tall tumbler. Chop through, using table knife. Eat with delight.

Have the gathering small and the fixings ready on arrival. This ritual is best performed with guests seated on the floor around a low table. Two kinds of fondue are suggested below. For either kind, you'll need the fondue chafing dish and fondue forks or bamboo chopsticks that you've whittled into a sharp point on one end. A clever touch is to take an ordinary spring clothespin and label it with each guest's name (or, if using the chopsticks, label them directly) to identify each fork.

Beef Fondue

You'll Need:

- *raw sirloin, cut bite-size, allowing $\frac{1}{2}$ pound per person
- *cooking oil to fill chafing dish $\frac{3}{4}$ full
- *assorted garnishes arranged in small bowls around the chafing dish (horseradish sauce, sour cream and mushrooms, pineapple chunks, pearl onions, or onion chip dip, cherry tomatoes, and chili sauce.)

Heat oil to sizzling stage. Each guest cooks his own meat to desired stage of doneness.

Nice To Serve: Green salad and bagles or biscuits

Cheese Fondue

You'll Need:

- *French bread, cut into bite-size cubes
- *Ham chunks in bite size
- * $\frac{1}{4}$ lb. Swiss, sharp cheddar or mozzarella cheese per person.
- Melt in chafing dish over hot water, adding $\frac{1}{4}$ tsp. Worcestershire sauce, and 2 T milk per $\frac{1}{4}$ lb. cheese.

Nice To Serve: Crisped carrot and celery sticks, olives, sweet pickles and a fresh-fruit platter.

Fondue Fun

Boys as well as girls
can mastermind a fondue feast.

Left to right:
Jim Beardall, Kathy Horsley, Craig Brewster,
Karen Green, Roberta Harper, Mark Spencer, Susan Cannon



hamburger on one layer of the bun and spread it with a mixture of 1 pound grated cheddar cheese and $\frac{1}{2}$ cup of chili sauce and mayonnaise.

Add a layer of tomatoes and cucumbers sliced thin and cradled in lettuce leaves sprinkled with dill seed. Cover with top of bun. Garnish with cheese flags on toothpicks and serve on your prize platter with pride. Cut in wedge-shaped pieces at the serving table.

Left to right:
Susan Cannon, Jim Beardall, Karen Green

The Last Word

I never knew what it was, as yet, to fear the face of clay, or the influence of man. My fear, sir, is before God. I fear to offend him, and strive to keep his commandments.—The Prophet Joseph Smith, September 8, 1842

Dare to be a Mormon.
Dare to stand alone.
Dare to have a purpose firm.
Dare to make it known!
—from Elder Mark E. Petersen;
reworded from an old hymn

**Come, ye saints, look here and wonder.
See the place where Jesus lay;
He has burst his bands asunder;
He has borne our sins away;
Joyful tidings,
Yes, the Lord has risen today.**
—Thomas Kelly, "Come, Ye Saints"

Huge fellow (returning to the theater after intermission): "Did I step on your toe as we went out?" Seated man (indignantly): "You did, sir." Huge fellow (to wife): "Here we are, Alice. This is our place."



It's not raining rain to me, it's raining daffodils; In every dimpled drop I see wild flowers on the hills.—Robert Loveman

"You are so beautiful to-night." "You flatterer." "No, I mean it. I had to look twice before I recognized you."



Blessed is the man who, having nothing to say, abstains from giving wordy evidence of the fact.—George Eliot

Why is it that whenever you lose something, it seems you always find it in the last place you look?



Wife: "I simply can't understand, John, why you always sit on the piano stool whenever we have company. Everyone knows that you can't play a note." Husband: "I know it, dear. And as long as I'm sitting there, neither can anybody else."

A doctor to his obese patient for whom he had done all he could to get her weight down: "I recommend that you simply learn to be jolly."

Whatever your past has been, your future is spotless.

Talent develops itself in solitude; character in the stream of life.—Goethe

The desire to have many books, and never to use them, is like a child that will have a candle burning by him all the while he is asleep.—Henry Peacham

Neighbor: "Ricky, where's your little brother?" Ricky: "In the house playing a duet . . . I finished first."



*For those who
have the
sacred responsibility*

Building new chapels is a
sacred responsibility, for
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as everlasting monuments to
the gospel. That is why
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